J. Warden

# *Counſellor Manners*

HIS LAST

# LEGACY

TO HIS

# SON:

*Enriched* and *Embelliſhed*

WITH

Grave *Adviſo's*, Excellent *Hiſtories*, and Ingenious *Proverbs*, *Apologues*, and *Apothegms*.

By *J. D.*

*Sunt bona, ſunt quædam mediocria, ſunt mala plura,*
*Quæ legis hic: aliter non fit, Avite, liber.*
*Mart.* Lib. 1. Epig. xvii.

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# THE PREFACE TO THE READER.

Courteous Reader,

I *Shall not, according to the* uſual Mode *of thoſe Epiſtles which are prefixed to printed Books, crave the* Patronage *of any Perſon whatſoever to this: for I hope that thou thy ſelf, when thou haſt peruſed it, wilt* patronize *it, conſidering the* Honeſty *and* Innocency *of it; neither ſhall I dedicate it to any* Right Worſhipful *or* Right Honourable *Perſon, becauſe I think it* incongruous *to preſent a* ſmall *Book to a* great *Perſonage: Nor will I beg* Pardon *of any Man for this my* Scribble, *ſince I might have prevented it, if I would have refrained from dipping my Pen in my Inkhorn; and indeed I eſteem them unworthy to be pardoned, who* conſultedly *commit a Fault, and then deſire to be excuſed for it. All that I deſire of thee is, That thou wouldſt take in* good part, *what is here offered thee in* good will: *The Deſign of all* Theologues *in the* Pulpit, *is, to teach Men* Grace; *and it is*

*mine out of it, to teach them* Manners; *and truly a* moral Life *is a fair ſtep to an* holy one, *and a* good Behaviour *to a* ſanctified Converſation. Unmannerly *Clowns are, like Bears Cubs, meer* Lumps *of* Fleſh, *till they be* lick'd *into a more* comely Shape; *and* ill-tutored *Perſons are like rough-hewn* Statues, *you ſhall ſcarce perceive the* Lineaments *of a* Man *in them, till they be wrought* ſmooth *and* poliſhed.

Good Manners make the Man,
Quoth *William* of *Wickham.*

*Be a Man never ſo brave in his* Apparel, *if his* Deportment *be not anſwerable, he is as ridiculous an* Object *as a* Monkey *or a* Baboon *in a* Scarlet Coat, *with a* Tiffany Ruff *about his Neck*; good Manners *adorn thoſe very things that moſt adorn us, for what is a* Gold Ring *in a* Swine's Snout. *Since then I preſent thee here with ſuch* Jewels *as will ſet thee forth, and gain thee* Honour *and* Reſpect *amongſt all Perſons with whom thou ſhalt converſe*; *I hope thou wilt in* Manners *accept them* kindly, *as well for* thine own ſake, *as for* his *who here ſubſcribes himſelf,*

Thine affectionate Friend,

and humble Servant,

*J. D.*

# *Counſellor Manners*

## HIS LAST

# LEGACY

## TO HIS

# SON.

THere dwelt ſometimes in this *Iſland* of *Britain*, an Ancient Gentleman, called, *Counſellor Manners*, a Man of a very fair *Eſtate*; who being both *aged* and *ſickly*, found ſuch *Weakneſs* in himſelf, that he thought *Nature* would yield unto *Death*, and *Phyſick* unto his *Diſeaſes*: this *Gentleman* had one only *Son*, who nothing reſembled the *Qualities* of his *Father*; which the *Old Man* perceiving, he cauſed him to be called to his *Bed-ſide*, and

the *Chamber* being voided, he brake with him in theſe *Terms*.

I. *My Son*, thou art too young to *Die*, and I am too old to *Live*; and therefore as *Nature* muſt of neceſſity pay her Debt to Death, ſo muſt ſhe alſo pay her Devotion to thee; whom I alive, had to be the Comfort of mine Age, and whom alone I muſt leave behind me, to be the only *Monument* of my *Name*, and *Honour*. If thou couldſt as well conceive the *Care* of a Father, as I can level at the *Nature* of a Child; or were I as able to utter my *Affection* towards thee, as thou oughteſt to ſhew thy *Duty* to me, then wouldſt thou deſire my *Life*, to enjoy my *Counſels*; and I ſhould correct thy *Life*, to amend thy *Conditions*: yet ſo tempered, as that neither *Rigour* might detract any thing from *Affection* in me, or *Fear* any whit from thee in *Duty*. But ſeeing my ſelf ſo feeble, that I cannot live to be thy *Guide*, I am reſolved to give thee ſuch *Counſel* as may do thee *good*: wherein I ſhall ſhew my *Care*, and diſcharge my *Duty*. My good *Son*, thou art to receive, by my *Death*, *Wealth*; and by my *Counſel*,

*Counſel, Wiſdom*; and I would thou wert as willing to *imprint* the one in thy *Heart*, as thou wilt be ready to bear the other in thy *Purſe*: to be *rich* is the *Gift* of *Fortune*; to be *wiſe*, the *Grace* of *God*. Have more mind on thy *Books*, than on thy *Bags*, more deſire of *Godlineſs* than *Gold*; greater affection to *die well*, than *live wantonly*.

II. Behave thy ſelf as becomes one of thy *Birth*; for if thou vaunteſt of thy *Linage*, and *titular Dignity*, and wanteſt the *Vertues* of thy *Anceſtors*, thou art but as a baſe *Serving-man*, who carries on his ſleeve the *Badge* of ſome *Noble* Family, yet is himſelf but an *ignoble* Perſon. In which reſpect *Ariſtotle*, diſcourſing of *Nobility*, makes four parts thereof; the firſt of *Riches*, the ſecond of *Blood*, the third of *Learning*, the fourth of *Vertue*. And to the *two laſt* he aſcribeth the *firſt place* of true *Gentility*: becauſe *Boors* may be *rich*, and *Rakehels* may be of *ancient Blood*; but *Vertue* and *Knowledge* cannot harbour, but where *God* and *Nature* have left their *noble Endowments*. It was the Saying of old *Engliſh Chaucer*, that *To do the gentile*

*Deeds, that makes the Gentleman.* Have what thou wilt, without theſe thou art but a *three-half-penny Fellow: Gentility* without *Vertue* is *Blood* indeed, but *Blood* without *Fat*, *Blood* without *Sinews*; *Blood* is but the *Body* of *Gentility*, *Excellency* of *Vertue* is the *Soul:* and as *Vertue* is the high Way to *Honour*, ſo without it, *Honour* falls down in the *duſt:* and therefore when *Hermodius* a Nobleman born, but of a *deboiſt Life*, upbraided the *valiant* Captain *Iphicrates*, for that he was a *Shoomaker*'s Son; he knowing that it was more *commendable*, to be made *honourable* for *Vertue*, than born *noble* by *Blood*, replyed; *In me my Gentility begins, in thee thine ends.* Be the *Birth* never ſo *baſe*, yet *Honeſty* and *Vertue* are free from *Diſgrace*; be the *Birth* never ſo *great*, yet *Diſhoneſty* and *Vice* is *ſubject* to *Diſhonour:* therefore ſince thou art *well deſcended* by thy *Birth*; prove not *baſe*, either by *bad Vices* of thine *own*, or *lewd Devices* of *other Men:* take thy *great Birth* to be an *Obligation* of *great Vertue*; ſuit thy *Behaviour* unto it; ennoble thy *Parentage* with *Piety*; and ſince *true Honour* muſt

muſt come of *thy ſelf*, and not of *others Worth*; work out thine own *Glory* by performing good *Deeds*; and ſtand not upon what thou doſt *borrow* of thy *Predeceſſors*; if thou reach not the *Goodneſs* of thoſe which gave thee *outward Glory*, and doſt not ſo much honour thy *Houſe*, with the *Glory* of thy *Vertues*, as thy *Houſe* hath honoured thee with the *Title* of thy *Degree*; but doſt, as a *noiſom Weed, grow the ranker, becauſe thou ſpringeſt out from a rich Soil*; know thou art but a *wooden Dagger, put into a gawdy Sheath*, to help fill up the place, when that of *good Metal* is loſt, and can no more be found. If thou doſt not learn *Patrizare*, and let my *Vertue* mix with thy *Blood*; know, thou art but as a *painted Fire*, which may become the *Wall*, but *gives* no *Light* to the *Beholder*: and that the *greater* my *Honour* and *Reputation* was, the *greater* will thy *Blemiſh* be, if thou come ſhort of my *Merits*: for thou art *guilty* of neglecting ſo good a *Precedent*. Remember what *Dionyſius*, King of *Sicily*, ſaid to his *Son*, whom he knew to have committed Adultery, *Didſt thou* (ſaith he) *ever find ſuch a*

*thing in thy Father?* The *Son* (as though he would make his *Height* and *Grandeur* a *Priviledge* of *Looſeneſs*, and as though it were no matter whether Men were *good*, ſo they were *great*), anſwered, *Oh* (ſaid he) *you had not a King to your Father*; *neither* (ſaid the *Father*) *ſhall thy Son, except thou turn over a new leaf, and take a better courſe, ever be King.* And again, remember what King *Edward* the *Firſt* ſaid to *John* Earl of *Athol*, who was *nobly* deſcended, having committed a Murther upon *John Cominæus*, *The higher thy Calling is, the greater muſt be thy Fall*; *and as thou art of higher Parentage, ſo ſhalt thou be the higher hanged*: and ſo he was on a Gallows 50. Foot high. And as I would have thee remember the foregoing *Examples*, ſo likewiſe this enſuing one, of *Boleſlaus* the *fourth* King of *Poland*, who bore the *Picture* of his *Father* hanged about his Neck in a Plate of Gold, and when he was to do any thing, he took this *Picture*, and kiſſing it, ſaid, *Dear Father, I wiſh I may not do any thing that is baſe, or unworthy of thy Name.*

III. Be acquainted with good *Carri-*

*age,*

*age*, let thy *Behaviour* be *civil*, and *inoffenſive*, unto thoſe in whoſe Company thou art; to that end, do nothing which may be *unpleaſant*, and *offenſive* to their *Senſes*.

And *firſt* of the *Senſe* of *Hearing*: Offend not the *Ears* of the Company with *talking loud* like a *Clown*; for it ſavours not of a Gentleman ſo to do; beſides, it may draw upon thee, the Aſperſion of being a *Fool*, according to that *Græcian*'s Saying, Ὑδὲ εἰς μεγαλόφωνος σοφὸς, *the loudeſt Talkers are none of the wiſeſt Men*: forbear alſo *Singing*, eſpecially if thy *Voice* be *harſh*, and *untunable*; for who will be taken with the *Braying* of an *Aſs*, or the *Notes* of a *Cuckow*? If in Company thou chance to *gape*, put thy hand before thy *Mouth*, and continue not thy *Diſcourſe* while thou art *gaping*; for that is both *ridiculous*, and to many as *offenſive*, as the *gaping* of a *ſtinking Oyſter*: neither when thou gapeſt, *yawl*, and *roar*, as ſome do, for that ill beſeems a Man: briefly, as much as in thee lies, refrain from *gaping* often in Company, that thoſe thou doſt converſe with, may not fanſie, that *the Oven is*

*gotten into the Parlour*; or that *one of the wide mouthed Anticks over the Church Porch is come amongſt them.* Neither ſneeze or cough too loud, and violently, if thou canſt help it; but (if poſſible) repreſs it; let thou beſprinkle with the Dew of thy Lungs, his Face that ſtands by thee.

IV. And as thou muſt not offend the *Senſe* of *Hearing*, ſo likewiſe thou muſt neither offend that of *Seeing*: be not ſeen with a Drop hanging at thy Noſe, like an *Iceicle* on the *Eaves* of an Houſe; neither pick thy Teeth, or blow thy Noſtrils aloud, when thou ſitteſt at the Table, nor look into thine Handkerchief, as if thou hadſt blown out a *Pearl* or *Carbuncle*; neither when thou doſt ariſe from thence, openly unbutton, or unhaſp thy *Breeches*, as if thou wert in haſt to eaſe *Nature*; nor return to the *Company*, from the *neceſſary Houſe* in the *Garden*, with thy *Hoſe* untied; for this carries with it a *Shew* of *Immodeſty* in thy ſelf, and of *Diſreſpect* to others; let not therefore the *impudent Dog*, that cares not before whom he exonerates his Belly, be thy *Precedent*; but rather let

let the *modeſt Cat* be a *Pattern* to thee of more Civility, which, as ſoon as ſhe hath eaſed her ſelf, doth preſently hide and bury her Excrements. If thou art walking with any one, and ſhalt ſee any thing that's filthy in the way, thou ſhalt not preſently turn and ſhew it him; neither ſhalt thou bring any *odious* or *loathſom* thing to others, that they may ſee it or ſmell to it.

V. For thou muſt be careful that thou offend not this *Senſe* of *Smelling* alſo; never at the Table ſmell to the Meat that's carved to thee; for this is very offenſive to thoſe that have invited thee, and ſeems to put an Affront upon them; as if what they had provided for thine Entertainment did ſtink: I remember how a *Lady* returned the Affront upon a *Gentleman* that did ſo; for when ſhe eſpyed him to ſmell to the Meat ſhe had carved to him, ſhe ſaid aloud before all her Gueſts, *Sir, if you ſmell any thing that is offenſive, it is your own Breath reflected from your Trencher.*

VI. The next *Senſe* is that of *Taſting*, which thou muſt take heed of offending; never give him, to whom thou drinkeſt, an

an *empty Cup* or *Glaſs*; for that will argue to many, an *empty Pericranium*: neither give to any one a *Pear*, an *Apple*, a *Peach*, or an *Apricock*, which thou haſt *bitten*: let *Kings* only have their *Taſters*. *Smack* not with thy *Lips* in *chewing* thy *Meat*, for ſo feeds the *Swine* at his *Trough*; neither let thy *Fingers* be knuckle deep in the *Sauce*, for that is *loathſom*, and ſavours of *Slovenry*, or that thou haſt been better *fed* than *taught*. *Rub* not thy *Bread* between thine *Hands* into *Crums* and *Mammocks*, as if thou wert rather to feed *Chickens*, than *thy ſelf*; but eſpecially abſtain from doing ſo, when thou art to put thy Bread into a *Meſs* of *Broth*, or *Cream*, brought to the Table, leſt the *ſweating* of thy hands may ſeem to make it *Bread* and *Butter* too.

VII. Let thy *Man*, that waits on thee at the Table, obſerve theſe Inſtructions; when he gives thee *Wine*, *Beer*, or *Ale*, let him not *clum* the Glaſs or Cup, in his *fiſt*, but with an even and ſteady hand, preſent it to thee on a fair *Plate* or *Trencher*; and be ſure that he fills them not over-full, for that is called *Piſs-pot-Meaſure*:

*Meaſure*: tell him, that he muſt not *cough*, *ſpit*, or *ſneeze*, when he preſents thee that *Liquor* which thou calleſt for, and that he muſt not be *ſlippery* fingered, for ſo he may *ſauce* thy Cloaths: the firſt thing to be learned in *Falconry*, is, *to hold faſt*. When he takes a *Toſt*, or a *roſted Apple* from the fire, he muſt not *blow* upon it to blow off the Aſhes, for Men are wont to ſay, That *there is never Wind without ſome Water*: let him rather *ſtrike* off, and *bruſh* off the *Aſhes*. Let him be *neat* in his *Cloaths*, let his *Hands* and *Face* be *clean*, for the *Slovenry* of the *Servant*, redounds to the *Shame* and *Diſgrace* of the *Maſter*; and Men will be apt to ſay, *Like Maſter, like Man*. Briefly, if thou wouldſt have him to be a good *Serving-Man* indeed, urge him to obſerve theſe *four* things,

1. *Speak when I ſpeak to thee.*
2. *Come when I call thee.*
3. *Do what I bid thee.*
4. *Shut the Door after thee.*

But to return to thy Self, and to the laſt *Senſe*, which is of *Touching*, or *Feeling*.

VIII. And

VIII. And this *Senſe* thou muſt as little offend as any of the other four: when thou art talking with another, ſtand not ſo near unto him, that thou maiſt touch him with thy Breath, for thy *breath* may peradventure *offend* him, more than thy *words* may *pleaſe* him: neither in thy Diſcourſe *fulch* him, or *punch* him with thy *Elbows*, as if thou wouldſt rather beat it into his *Sides*, than into his *Ears*; for this is *prodigiouſly* offenſive to *Perſonages* of Quality. Beſides theſe, there are alſo things done without any peculiar trouble to the *Senſes*, and yet they diſpleaſe moſt men, and therefore are to be avoided.

IX. Sleep not in that place where there is good Company, which may delight, or teach thee by their Diſcourſes; leſt either thou maiſt ſeem to have taken a *Cup* of *Nimis*, or little regardeſt the preſent Company, or their talk; beſides it is often ſeen, that *ſweat* runs down the *faces*, and *ſpittle* down the *Beards* of ſuch Sleepers, which is no pleaſant *ſight*, and they commonly ſnort and rout, which is no pleaſant *hearing*.

X. Pull not out of thy *Pocket* now this

this *Letter* or *Epiſtle*, now that, neither take a *Book* by thy ſelf in the *Window*, and read it; nor compoſe thy whole body to cut thy *Nails* with thy *Sciſſers* or thy *Knife*, as if thou eſteemeſt not thoſe who are with thee, or their Diſcourſe; and therefore to paſs away the time, thou ſeekeſt for ſome other *Imployment* or *Avocation*.

XI. When thou ſitteſt down, turn not thy Back to anothers Face, neither reſt or lean upon another, as on a prop, making him thy *leaning ſtock*, leſt thou receive the like taunt, which a *Gentleman* paſſed upon a *Clown*, that leaned hard upon him, *Pray, Friend, when you have done with my ſhoulder, let me have it again.*

XII. Imitate as much as thou canſt the *Cuſtom* of thy *Country*, and *People*, in the *adorning* and *attire* of thy *Body*, although the Cloaths that are uſed are of leſs profit, or are not ſo fit unto the Body as the old were, or did ſeem to be; if all the Country cut their Hair ſhort, I would not have thee wear thine long; and if they wear long Hair, I would not have thee clip thine even to

thy

thy Ears, which would make thee ſhew like a *Duckatoon*, as Mr. *Cleveland* doth expreſs it. For that is to be *ſingular* and *contrary* unto others, which thou ſhouldſt not be, unleſs it be by ſome neceſſity: for this will render thee moſt *ridiculous* and *contemptible* unto others, and prove thee to be as *humourſome* as the *Cynick Diogenes*, who would always go *againſt a Crowd*, becauſe he would be *contrary* to all others: it is better in many things to *ſwim* with the *Stream*, than *croſly* and *perverſly* with the *Sturgeon*, always *ſwim againſt it*: for thou wilt be accounted nothing, if thou *oppoſeſt* the *publick Cuſtoms* of all. Do thou therefore *accommodate*, or *faſhion* thy ſelf unto them, in a certain *Mediocrity*, and be not thou the *only He* in thy Country, who haſt thy Coat hanging down to thy *Ankles*, when others have it ſcarce hanging down to their *Knees*; neither wear it *very ſhort*, when others wear it *very long*: let not thy *Beaver* be made with a *ſteeple Crown*, whilſt the Crowns of other Mens Hats are *flat* and *couchant*, leſt they that meet thee take thee for a *ſtalking Antick*, or an *Image* broke looſe from

from an old piece of *Arras*. Let thy Cloaths be *neat*, *fit*, and *faſhionable*, not *over-gaudy*, that the wiſer ſort of Men may not take thee for the King's *Jeſter*. When one was at the *Printing-Houſe*, buſie to prepare a *courſe Treatiſe* for the Preſs, whoſe *Margin* was all filled with *citing of Authors*; a *Learned* Man came in, to whom he preſented a *Sheet*, deſiring him to peruſe it, and give him his true *Judgment* of it; the *Gentleman*, having caſt his eye over the *Paper*, told him, That *the Lace was better than the Cloth:* to apply this; I know that many *Gallants* of the *Town*, upon the *courſeſt* Cloth ſet the *richeſt* Lace, which I take to be a great *Vanity*, and therefore not fit for thy *Imitation*; rather let the *Cloth* thou weareſt be *rich*, and *thou thy ſelf the beſt Trimming to it*.

XIII. Wear not *Clothes* or *Jewels*, which are not fit for thy *Place* or *Degree*; there are ſome who wear *Chains of Gold* about their *Necks*, *Rings* upon their *Fingers*, their *Garments* being hung with *Jewels*, who will be *cloathed* in *Purple* for *Oſtentation*, and *fine Linen* for *Delectation*; who will go beyond their *Degree*

*Degree* and *Place*, beyond the *Rate* of their *Living*, the *State* of their *Calling*, and the *Rule* of *good Laws*; ſo that they ſeem to be *Great* and *Noble* Men, when they are no better than a *pitiful Barber*, or ſome *finical* French *Dancing-Maſter*; reſembling the *Foxes* and *Pole-cats*, whoſe *Caſes* are more *worth* than their *whole Bodies* beſides: he never goes *ſeemly*, that *cuts not his Coat according to his Cloth.*

XIV. Love not thy ſelf too much, and above meaſure; for if thou doſt, there will be left no place in thine *Heart* to love others as thou ſhouldſt: neither be *ſcornful* nor *diſdainful*; for to live with *ſcornful* and *diſdainful* Men, whoſe *Friendſhip* is as eaſily broken as a *rotten Thread*, is not to live with them as *Friends*, but as *Slaves*.

*Spernere Mundum, ſpernere nullum, ſpernere ſeſe,*
*Spernere ſe ſperni, quatuor iſta beant.*
If thou deſpiſe the World thy ſelf,
If thou none elſe deſpiſe,
If thou deſpiſe, thou art deſpis'd,
Theſe four will make thee wiſe.

XV. I

XV. I therefore adviſe thee to be *humble: Humility* is of an *excellent good Nature*, and hath a ſingular *Obligingneſs* in its *Conſtitution*; it will make thee acceptable to all Men. Doſt thou not ſee how *intolerable* the *proud* are; and what is the reaſon of it? But becauſe they *ſcorn* all that are not of their *Rank*; they cannot be obliged, becauſe they think, That whatſoever thou doſt is *due* to their Merit; they would be beloved by all, without loving any; they will *command* in all Companies; they will *teach* all, but *learn* of none; they are incapable of *Gratitude*, and think thou art honoured ſufficiently for all thy Services, if they do but receive them, and *give thee a gracious Nod:* But the *humble* Man is the moſt agreeable Perſon upon Earth; thou *obligeſt* him by a good word, which he thinks he does not deſerve; he is thankful for the ſmalleſt *Courteſie*; had rather *obey* than *rule*; he is deſirous to *learn* of the meaneſt *Scholar*; he deſpiſes none but himſelf; he loves though he be not beloved, and thinks nothing *too much* to *do* for them that eſteem him, and have ſhewed him any *Civili-*

*ties.* Of all Vices, *Pride* is the *worſt*, eſpecially where it is not backt with *Worth* and *good Parts: Ariſtotle* eſpying a *rich* Young Man, but altogether *unlearned*, ſtrutting along the Streets, with a *proud affected* Gate, and his Eyes ſo elevated towards Heaven, as if he would have *ſnuft* up the *Moon*, came to him, and whiſpering him in the Ear, ſaid; *Friend, ſuch as thou thinkeſt thy ſelf to be, I wiſh I were; but to be as thou art, I wiſh only to mine Enemy. Pride is like the Precedency of Funerals; he that puts himſelf foremoſt is likely the Mourner:* King *Lewis* the *Eleventh*, was wont to ſay, *When Pride rides in the Saddle, Shame and Confuſion ride in the Crupper.* He that climbs high had need take heed to his *ſure* footing; for the higher he mounts the greater will be his Squelſh.

XVI. Thou mayſt erre divers ways in thy Diſcourſe; to the end therefore that thou mayſt avoid it, I will give thee theſe following *Inſtructions.*

Let not thy *Talk* be *frivolous*, but eſpecially let it not be *lewd*; it is a deadly Sign or Symptom, when a Man's filthy Excrements come forth at his Mouth; one

one obſerves, That the Diſcourſes of ſome are ſo *foul* and *obſcene*, that ſome one or other, as little acquainted with *God*, as themſelves, will be apt to conclude, That *Nature* ſpoiled them in the *Making*, in ſetting their *Mouths* at the *wrong end* of their *Bodies*: and certainly it is a Sign of a *corrupted* and *putrified* Soul within, whence there ſteems out ſo much *odious* and *ſtinking* Breath. It becomes honeſt Men to pleaſe others with *civil* and *chaſte* Language.

Neither let thy *Talk* by any means be againſt *God* or his *Saints*, his *Word* or his *Miniſters*, either in *jeſt* or in *earneſt*; for if thou talk ſo in *earneſt*, thou wilt ſhew thy ſelf *Atheiſtical*; and if in *jeſt*, thou wilt thereby ſhew thy ſelf *Profane*: Leave this, and *Damnation* to boot, to the *Hectors* of the Times. I my ſelf have many times obſerved, That ſome (who I am perſwaded truly feared and adored the *Majeſty* of the *moſt High*) have often forſook the place, where there was as well *Talk* of *God*, as againſt *Him*.

Neither do thou call the *dreadful* and *omnipotent God* for a *Witneſs* to every

*frivolous* matter, nor do thou, in thy familiar Diſcourſe, *ſwear vainly* by his moſt *Sacred Name*; he that uſually ſwears to gain Credit, will be ſure to loſe it. For as we ſay, *Shew me a Lyer, and I will ſhew thee a Thief*; ſo we may ſay, *Shew me a common Swearer, and I will ſhew thee a common Lyer*: this horrid Vice, like a two-edged Sword, will do thee miſchief two ways; for it will make thee *odious*, firſt to *God*, and then alſo to all *good Men*.

Begin no *Talk* before thou haſt conſidered the Form of it in thy Mind; true *Conſideration* is the *Tutor* both to *Acting* and *Speaking*, and a great Enemy both to untimely *Actions* and *Narrations*: conſider therefore the *Matter* of thy *Diſcourſe*, the *Manner* of it, the *End* of it, the *Perſons* of whom, and to whom thou ſpeakeſt. 'Twas *ſound* and *good Counſel*, that the *Lyrick Poet* gave us in one of his Epiſtles,

*Quod de quoq; viro, & cui dicas, ſæpè caveto.*

When thou doſt talk of any Man, take care,
Of whom, to whom, and what thy ſpeeches are.

At

At merry *Meetings*, ſhun the relating of *melancholy Matters*, but let thy *Diſcourſe* be *genial* and *frolick* fit for ſuch Times and Places; it were far better to be ſilent, than to relate ſuch things as may *contriſtate* their minds, who are met only for the ſake of *mirth* and *jollity*; neither do thou at a Feaſt preach *temperance*, or talk at the Table of *nauſeous things*, for theſe are as much the *Tricks* and *Devices* of a *Glutton*, as it would be for a man to ſpit in his *Pottage*, that he might eat them all by himſelf, and deter others from eating with him: briefly, when thou art in company obſerve theſe two things,

Firſt, *Hold no Arguments.*

Secondly, *Lay no Wagers.*

For theſe have often been the breach of friendſhip. Take heed that thou do not do as thoſe, who have nothing elſe in their mouths but their *Children*, their *Wife*, their *Nurſe*, ſaying, *O how my little Boy did move me to laugh yeſterday! you never heard one of his age talk ſo wittily in your life, neither did you ever ſee a Boy more amiable than my little* Tommy: but eſpecially run not out in

the *Commendations* of thy *Wife*, what a good *Houſwife* ſhe is; what a *Wiſe* and *Underſtanding Woman*, and how *beautiful*, and yet how *chaſte* ſhe is, that never Man had her Peer; this is as great a Folly, as to brag of thy *Gold* amongſt *Thieves* and *Robbers*: remember how it coſt *Candaules* dear, even his Life, for ſhewing his beautiful Wife to *Gyges*. Beſides no body can be ſo idle, as to anſwer theſe things, or to give his Mind to ſuch Trifles; and there is no one but muſt needs be affected with Trouble to hear them.

Uſe not in thy *Diſcourſe* certain *common Places* and *Themes*, wherein thou art good, but ſhalt want *Variety*; which kind of *Poverty* is, for the moſt part, *tedious*, and when once found out, and obſerved, *ridiculous*: thou muſt talk of many *Matters*, not always harp upon one *String*: he that always ſings *one Note*, without *Deſcant*, breedeth no *Delight*; he that always plays one part, bringeth *Loathſomeneſs* to the *Ear*: it is *Variety* that moveth the Minds of all Men; vary therefore and intermingle thy Speech with *Reaſons*, *Tales*, asking of *Queſtions*; telling

telling of *Opinions*, and mixing *Jeſt* with *Earneſt*; for it is a dull thing to *tire*, and, as we ſay, to *jade* any thing too far. Recite not thy *Stories* again and again: for this is as *nauſeous*, as it would be to feed a *Man*, as a *Nurſe* doth her *Child*, with Meat *chewed over and over*. Though the *Roſe* be *ſweet*, yet being tyed with the *Violet*, the *Smell* is more *fragrant*; though *Meat* nouriſheth, yet having good *Sauce*, it provoketh Appetite; the faireſt *Noſegay* is made of many *Flowers*; the fineſt *Picture* of ſundry *Colours*; the wholeſomeſt *Medicine* of divers *Ingredients*; and ſo the beſt *Diſcourſe* conſiſts of *various Things*.

My Son, as for *Jeſting*, there are certain things, which ought to be priviledged from it; namely, *Religion*, (of which I have already ſpoken) *Matters of State*, *Great Perſons*, any Man's preſent *Buſineſs* of *Importance*, and any *Caſe* that deſerveth *Pity*: for to *jeer* at him that is *miſerable*, is *inhumane*; and as great a *Cruelty*, as it would be to *flea* a Man firſt, and afterwards to *ſalt* him. Yet there are ſome, that think their *Wits* have been aſleep, unleſs they dart out ſomething

that is *piquant*, and to the *quick*: this is an *Humour* which ſhould be bridled, and generally Men ought to find the Difference between *Saltneſs* and *Bitterneſs*; certainly he that hath a *ſatyrical* Vein, as he maketh others afraid of his *Wit*, ſo hath he need to be afraid of others *Memory*. To jeſt is *tolerable*, but to do hurt by jeſting is *unſufferable*; yet many there are, that will loſe their *Friend*, rather than their *Jeſt*, or their *Quibble*, *Pun*, *Punnet*, or *Pundigrion*, fifteen of which will not make up one ſingle *Jeſt*. This, like curſed *Cham*, firſt lays open a Man's Nakedneſs, and then *expoſes* it to the *Scorn* and *Laughter* of others.

As there are ſome who cannot *jeſt*, ſo there are others who cannot bear a *Jeſt*; of whom beware, leſt whilſt thou *breakeſt* thy *Jeſt*, they *break* thy *Pate*: *Non tutum eſt ſcribere in eos, qui poſſunt proſcribere* (ſaid an old *Roman*) which is in effect, as much as to ſay, *Meddle not with thoſe that can avenge themſelves upon thee, for thy Drollery upon them*; they that will irritate ſuch *Waſps*, may ſmart by their *Stings*, but ſhall never taſte

taſte of their *Honey*. *Qui mockat, mockabitur*; though it be but a Piece of *Mock-Latine*, yet it is experimentally found to be a *ſerious Truth*; for thoſe that will be always jeering and flouting at others, commonly meet with a Match for their *Game-Cock*: As amongſt an hundred more, will appear by this one Inſtance; Three *Univerſity Youngſters*, who becauſe they had run through the *Predicables* and *Predicaments*, thought themſelves as wiſe as *Solomon*, had gotten into the beſt Room in an *Inn*, where they were very merry; after them came riding into the ſame *Inn*, a *grave* Country *Parſon*, with a long white Beard, and being alone, craved leave by mine Hoſt to be admitted into their Company; to which they gladly condeſcended, reſolving within themſelves to make themſelves very merry with the old Country *Rat*, as they termed him; whom coming into their Room, they thus accoſted, the firſt with a low *Lout*, ſaid, *Welcome, Father Abraham*; the ſecond, *Welcome, Father Iſaac*; the third, *Welcome, Father Jacob*; to whom the *Old Stager* replyed; *Gentlemen, You are all miſtaken; for I*

*am*

*am neither* Abraham, Iſaac, *nor* Jacob; *but my Name is* Saul, *who have been ſeeking my* Father's Aſſes, *and lo here I have found them.*

There are ſome that will anſwer others contrary to what they expect, and that without *any wit at all*; as if one ſhall ask of a Servant, Where is thy Maſter? he ſhould anſwer, in his Skin: how doth the Wine taſte? as if it were moiſt: how cam'ſt thou hither? upon my legs. Theſe and many other like theſe avoid carefully; *It is better to ſay nothing than that which is nothing worth.* When any one of thy Company tells a ſtory, take heed thou rejoyn not (as ſome uſually do) ſaying *now, Sir, you have done telling your ſtory, I will tell you another, and it is a true one*; for that is little better than to give him the *lye*: and may with ſome *hot Spurs* give them a ground to quarrel with thee. When thou doſt relate a Tale or Jeſt, *omit* the *Oaths* that are ſometimes mingled with it; for he that would cleanly and ſafely feed, will firſt *pare* his *Apple*, and then *cut out* the *Core*, and what is *worm-eaten.* If thy merry Tales, witty Sayings, and pleaſant Jeſts,

are

are not approved of by the laughter of thoſe that are with thee, thou ſhalt forthwith leave: briefly laugh not out at thy own Jeſts, for this will ſooner make thy ſelf *ridiculous*, than thy Company *merry*.

Be not *impertinent* as ſome, who when they relate a ſtory, will ſay, him of whom I ſpeak, was the Son of this or that man, who lives in ſuch a place, do you not know the Man? he hath a Wife and Children, he is a tall Man, and ſomething ancient; truly if you know him not, you know no Body, I know ſuch a Man knows him very well: all this is but *beating* about the *Hedge*, but no *catching* the *Bird*.

In thy Diſcourſe thou muſt uſe, as much as thou canſt, words that are *proper*, and expreſs a thing according to *Art*; that thou mayſt not therefore talk like a Clown in the Company of *Gentlemen*, I adviſe thee to be skilful in the terms of *Heraldry*, *Hawking*, and *Hunting*, leſt thou make thy ſelf as *ridiculous* by uſing *improper* terms, as the *Frenchman* was, when he called to the *Maid* to *cleanſe* his *Chamber*, ſaying, *the Hen had untruſt a point there*. Never

Never talk *French*, *Latine*, or *Italian* at the Table, or in the Company of thoſe who underſtand neither of theſe *Languages*; for this will either argue *Oſtentation* in thy ſelf, or make thoſe with whom thou doſt converſe *jealous*, that thou talkeſt no *good* of them. I have heard of one that was fitted in his kind for this Folly, who drinking to a grave *Matron*, ſaid, Come, *Madam*, here is an Health *omnibus Nebulonibus, & Nebulonabus noſtris* :. to whom ſhe replied; I thank you, Sir, not forgetting your *Father* and *Mother*.

Uſe not *flat* and *mean Expreſſions*, when thou art talking of *great* and *illuſtrious* things, or ſuch as require more full *ones*. When *Seneca* heard a *dull* Fellow deſcribing a *Tempeſt* at *Sea*, after a very *mean* rate, he laught at him, and told him; *Sir, I have ſeen a greater Tempeſt in a Pail of Milk, than you have deſcribed.* Of this Fault alſo was that *French* Man guilty, who ſtyled *Chriſt* the *Dauphin* of *Heaven:* and he who called the *Sun* the *Lanthorn* of the *World*; of the two he had been better to have ſaid the *Moon*; for few Men make uſe of a

*Lanthorn*

*Lanthorn* by *day*, unleſs it be as *Diogenes* did, to ſeek for an *honeſt* Man. Another there is, who tells us, That the *Body* is the *Socket* of the *Soul*; which is but a *greaſie* and *ſtinking Metaphor*; and a thouſand more like theſe could I here reckon up to thee, but the following one ſhall ſerve for all; which is this; I remember that, when I was a *School-boy*, one of my *Fellows* was well whipt, becauſe, in a *Copy* of *Verſes* upon the *Gunpowder-Treaſon*, he called *Guydo Fawks*, for attempting to blow up the *Parliament-Houſe*, a *very Knave*. Wherefore remember I adviſe thee to *adequate* and *adapt* all thine *Expreſſions*, as the *Grandeur* of the *Matter* that thou ſpeakeſt of doth duly require.

Begin no *Talk*, unleſs thou art able to continue it; leſt thou do as that *Rump-Parliament-Man*, who all the while he ſate in the *Houſe*, would ſtart up at every thing propoſed, and ſay, Mr. *Speaker*, *I conceive*, and ſo, without ſpeaking any more words, would ſit down again; upon which, another *Member* of the *Houſe* ſtood up, and ſaid, *Mr. Speaker, this Gentleman doth ſtill conceive, but hath never*

*never ſtrength to bring forth.* Farther, be ſure to know when to begin Talk, and when to end it, that thou mayſt avoid that *Vice*, which *Songſters* are guilty of, who being intreated, will ſcarce ſing *Sol Fa*; but not deſired, will ſtrain above *E la*: for which the *Satyriſt* doth thus ſtigmatize them,

*----They can't abide to ſing a Song,*
*If they're intreated; but they'll ne're*
*give o're,*
*If not deſired---*

Be not thou either ſo *Moroſe* as not to talk at all; or if thou haſt once begun, ſo *tedious* as never to make an end, but to keep a *perpetual noiſe* as *Crickets* do in the *Chimney-corner*; a Man had as good have a *Drum* always beating in his Ears, as be troubled with ſuch *impertinent Coxcombs.* The wiſdom next to ſpeaking well, is to know when to begin, and when to end; therefore keep meaſure in thy Communication: if thou art too *brief*, thou ſhalt not be underſtood; if too long, thou wilt be *tedious.*

XVII. Neither do thou follow the Example of thoſe, who will prefer themſelves in all things above others, who will

will put themſelves in the *beſt Beds*, in the *beſt Chambers*, and in the *higheſt Places*, and will like nothing but what they themſelves invent or do, but will *ſet aſide* and *ſuſpend* others with a *Jeſt*, and will have themſelves accounted beſt in ſolemn Feaſts or Banquets, in Horſemanſhip, in Plays, and in all Refreſhments of the Body and Exerciſes of the Mind to excel all others, and *boaſt much of what they have, and what they have done*; which things are odious, and therefore I adviſe thee to avoid them: and *remember that nothing makes a mans breath ſtink worſe than commendations of himſelf.* Speech of thy ſelf ought to be ſeldom and well choſen. *I knew one*, ſaith Sir *Francis Bacon*, *who was wont to ſay in ſcorn; he muſt needs be a wiſe man, he ſpeaks ſo much of himſelf: and there is but one caſe wherein thou mayſt commend thy ſelf with good Grace, and that is in commending Vertue in another, eſpecially if it be ſuch a Vertue whereunto thou thy ſelf pretendeſt.*

Never *ſpeak well of thy ſelf*, unleſs thou be taxed for any diſhoneſty by a ſlanderous Tongue; for a Man may tell his

his *Slanderer*, that he is as honeſt a Man as *himſelf*, or any of his *Generation*; and if a Man ſhall ſay I am an *honeſt man*, he is not to be taxed of vain-glory; but if he ſay I am a *learned man*, or I am a *wiſe man*, he will ſhew himſelf to be very vain. So then a Man may praiſe himſelf as to his *Morals*, but not as to his *Intellectuals*.

XVIII. Reſemble not thoſe, who when a Queſtion is propoſed unto them, are ſo long before they give their Opinion, that they prove very troubleſom in making a very long *Circumſtance* or *Excuſe*, ſaying, *Sirs, I am the unworthieſt and the unlearnedeſt in the whole Company, here are Gentlemen who are far worthier and far more learned than I am, and are better able to anſwer the Queſtion propounded* (when indeed he is by the confeſſion of all, the learnedeſt there, and beſt able to give a reſolution) *yet for the ſake of obedience I ſhall willingly ſubmit my ſelf to your Commands*; whilſt theſe and many other vain *Preambles* are made, they put a ſtop to the preſent buſineſs, and in that time the Queſtion might have been anſwered: when

when a *Fidler* is long and tedious in tuning his *Fiddle*, who will care for his *Muſick?*

XIX. Be not thou like thoſe who are ſo *heady*, *ſharp*, *ſullen*, and *rough*, that nothing can pleaſe them, howſoever or by whomſoever it is done; who, whatſoever is ſaid unto them, do anſwer with a *grim* or *ſower* Countenance; and in whoſoevers Company they are, *chide* their *Servants*, nay ſometimes *beat* them, ſo that they diſturb the whole Company, to whom all humours are odious, but what are *Debonaire:* and to *jar*, *ſcold*, and *ruffle* with thoſe about thee, juſt when thy Gueſts are ready to ſit down at thy Table, is as if thou ſhouldſt *ſcrape* thy *Trenchers* to ſet their *Teeth on edge*, before they begin to *eat* their meat: be not angry at thy Table whatſoever happens, but rather contain thy ſelf and diſſemble it, leſt there ſhould a ſign of trouble appear in thy Countenance, and ſo thy *Gueſts* be induced to believe, that ſome in the Company are not ſo *welcome* as they ſhould be: but rather be *merry* and *facetious* at thy *Meals*, for this like *Poynant ſauce*

will make thy *Meal* the more *ſavoury*.

XX. Be not contrary to others *deſires*, neither oppoſe the *delights* of others; when they talk of what Sports they moſt delight in, do not thou undervalue them, nor, if they deſire thee to make one at their Recreations, refuſe their deſires; for that argues *moroſity*; *complacency is hugely pleaſing* to all thoſe, with whom we converſe, and *one jarring ſtring ſpoils the harmony of a whole ſet of Muſick*.

XXI. Be not *rough* or *ſtrange*, but rather *pleaſant* and *familiar*, accuſtom thy ſelf to ſalute every one very kindly, to talk with them and anſwer them very *pleaſantly* and *familiarly*; it is a true token of *Nobility*, and the certain mark of a *Gentleman*, to be *courteous* to all, and eſpecially to *Strangers*. *Themiſtocles* was ſo full of courteſie, that he never entred the Market-place, without ſaluting every Citizen by his name, or ſome other friendly *compellation*; as a Bell is known by the ſound, ſo is a man's Gentility by his courteous affability. *Ferdinando King of Spain* was wont to ſay, *that proud looks loſe hearts, but courteous*

*teous words win them.* Courteſie will draw unto thee the love of Strangers, and the good liking of thine own Country-men.

XXII. Avoid the cuſtom of many, who will always be of a *ſad countenance*, and will never be *merry with their friends*, but refuſe all things that are offered to make them merry: and when any one ſends *commendations* unto them, they will anſwer the *Meſſenger*, What am I the better for his commendations? and if any one tells them that ſuch or ſuch a Friend of late asked for them, whether they were in good health, or no? they will anſwer, He may come and ſee if he pleaſe.

XXIII. Thou muſt not be melancholy, and thoughty in that place, where any one is, as if thou wert ſnatcht and placed without thy ſelf; yea although this may be born with in thoſe who have ſpent many years, in the *conſideration* and *contemplation* of the *Liberal Arts* and *Sciences*: yet I tell thee, in others without doubt, it is not to be approved of, yea thou doſt well at that time, in which thou thinkeſt to medi-

tate, to go in from the Company of others, either into thy Study, or ſome other ſolitary Place, *the ſolitary Nightingale ſings ſweeteſt, when all other Birds are faſt aſleep.*

XXIV. Be not of too *nice* and *delicate* a Mind, and too *preciſe* in thy diſcourſe, for I ſay, that talk with ſuch Men, as are ſo, is rather a *Bondage* than *an equal Society:* there are ſome who are ſo nice and curious in all their *words* and *actions*, that to live and converſe with them, is no other than to be ſurrounded with *brittle Glaſſes*, ſo that men greatly fear to touch them, they muſt handle and obſerve them very *ſoftly* and *gently*, they muſt fitly and carefully ſalute them, viſit them, and anſwer their Queſtions, otherwiſe they will be very angry; they are ſo delighted with their Titles, that unleſs any one ſhall have them at his fingers ends, and uſe them at every word, they will be diſpleaſed, nay they will ſcarce anſwer him; or if they do, it will be thus, I truly (as thou knoweſt) am called Maſter, but thou doſt forget to put an *M* under thy Girdle.

XXV. Take

XXV. Take heed of *lying*, for if thou uſeſt this Vice often, thou wilt loſe thy Credit amongſt all Men; the *Perſians* and *Indians* deprived him of all *honour* and further *ſpeech*, that *lyed*. *Homer* writeth of the great and valiant Captain *Achilles*, that he did more *abhor lying* than *death*: remember how that the *Cretans* for lying became a *by-word* to the whole *World*; much leſs do thou add to thy lying *execrable wiſhes*; *Munſter* writeth of *Popiel* the Second, *King* of *Poland*, who had ever this word in his mouth, *If it be not true, I would the Rats might eat me*, but ſhortly after being at a Banquet, he was ſo *fiercely aſſailed by Rats*, that neither his *Guard*, *Fire*, or *Water* could *preſerve* him from *them*. Neither be thou like thoſe Jeſters, who practice *lying* and telling ſtrange *inventions* of their own, which are moſt falſe, to pleaſe for a time the Hearers; nor like thoſe who deviſe and ſpread falſe *News*, and account it good *ſport* to deceive the ſimple; but be thou ſlow to tell News and Tales; whatſoever thou *ſeeſt* or *heareſt* of others, either *meddle* not with it, *but ſtrive to be quiet and do*

*thine own buſineſs*; or if it ſo concern thee, that thou muſt needs ſpeak of it, take heed that thou do not miſtake any part of it: many things are ſo *ſpoken*, that they may be taken *well* or *ill*; yea and what can be *ſaid*, but ſome one or other may *turn* it into an *evil Meaning*? as the *Spider*, that out of the beſt *Flowers* will *ſuck* ſome *Poiſon*: but be thou of the mind to take every thing the *beſt way*, and as it were by the *right handle*; knowing that it is the *Devils property* to *make* the *worſt* of every *thing*. Thou mayeſt be deceived in what thou heareſt another ſpeak; becauſe thou canſt not ſee the *Heart* and *Meaning* of the *Perſon*; much more in that which thou haſt of him by *Hear-ſay*: for Reports are commonly very faulty, and ſeldom hold *truth in all points*; and thoſe that told it thee, are apt to deny it again, if thou haſt not witneſs, and ſo thou mayeſt run thy ſelf into great trouble: therefore imitate *Epimenides* the Painter, who after his return from *Aſia*, being enquired of News, anſwered, *I ſtand here to ſell Pictures, not to tell News.*

Neither follow thou the Example of vain

vain *Travellers* and *Praters*, who meerly out of vanity, and becauſe they would ſay ſomething, ſet ſuch things as they have ſeen or heard upon the *Tenterhooks*, ſtretching them moſt palpably beyond all credit, or *coining* incredible things out of their own *Mint*, that never before ſaw any light, and have no more affinity with *Truth*, than the *Opinion* of *Copernicus* of the *motion* of the *Earth*; or that *Relation* of our *Countryman* of the *New World* in the *Moon*, or of *Domingo Gonzales*, and his *flight* thither upon the *Wings* of his *Ganzas*: I have read of a *Knight* (who ſhall be nameleſs) that rendred himſelf *ridiculous* by this *Means*; for uſing to make *multiplying Glaſſes* of what he in his long and great *Travels* had *obſerved*, profeſſed that he once converſed with a *Hermite*, who was (in the *Opinion* of all men) able to *commute* any *Metal* into *Gold* with a *Stone* he kept ſtill hanging at his *Girdle*: and being asked of *what kind it was*, and not readily anſwering, the witty *Lord of Saint Albans*, ſtanding by, ſaid, *He did verily believe it was a Whet-ſtone*.

Make not *Lies* upon thy *ſelf* as many do, *boaſting vain-gloriouſly* of themſelves, *praiſing* their *knowledge*, and *bragging* of what great *acts* they have done, as if they only were *wiſe*, when alas it is well known they are *otherwiſe*; ſuch men may fitly be compared to the *Bell* in the *Clock-houſe* at *Weſtminſter*, which had this Inſcription about it,

*King* Edward *made me,*
*Thirty thouſand and three,*
*Take me down and weigh me,*
*And more ſhall ye find me.*

But when this *Bell* was taken down and weighed, this and two more, were found not to weigh twenty thouſand: Such *vain-glory* as this being like a *Window Cuſhion* ſpecious without, but ſtuft with *Hay* within, or ſome ſuch *Traſh*; wherefore when a *Souldier* bragged of a *Waund* in his *Forehead*, *Auguſtus* asked him, whether he did not get it, when he lookt back as he *fled.*

XXVI. Go not *vauntingly* and *proudly* as ſome, who go as if they were the *only* men of their *Country*, and ſpeak and

and look very *high* and *lofty*, when they have ſcarce any *home* to go to, or any *thing* to maintain their *Highneſs* and *Loftineſs*; imitating *Spaniards*, who are highly conceited of themſelves, great *Braggers*, and *extreamly* proud even in the *loweſt* Ebb of Fortune, which appeareth by the *Tale* of the *poor Cobler* on his Death-bed; who commanded his eldeſt Son, coming to him for his laſt *Bleſſing*, to endeavour to retain the *Honour* worthy ſo *Noble* a Family; alſo a *Woman* of that Country, attended on by three of her *Brats*, went a begging from door to door, ſome *French Merchants* travelling that way, and *pitying* her Caſe, offered her to take into their *Service* the *bigger* of her *Boys*; but ſhe, *proud*, though *poor*, ſcorning (as ſhe ſaid) that any of her *Lineage* ſhould endure an *Apprenticeſhip*, returned this Anſwer, That, for ought ſhe or any knew, her Son (ſimple as he ſtood there) might live to be *King* of *Spain*. Such *Braggadocio's* as theſe, are like the *Peacock*, who though he be *hatched* on a *Dunghill*, yet is he the *proudeſt* of *Birds*: Nay, ſome of theſe are ſo proud, that they are aſhamed of their

their *Parents*, reſembling thoſe *Beaſts*, who think themſelves well hid, if they can but hide their *Heads*: never remembring Sir *Thomas Moor*, who being *Lord Chancellor* in his time, and conſequently in an *Office*, next and immediately to the *King* himſelf; and having his own *Father* living, and at that time but one of the inferiour *Judges* of the *King's Bench* (that then was) never went to *Weſtminſter*-Hall, to ſit in the *Chancery* there, but he would go up to the *King's Bench*, where his *Father* then ſate, and there on his *Knees* would ask him Bleſſing before a Multitude of Beholders; ſo little was he aſhamed of his *Father*, though then in a far lower *Condition* than himſelf.

XXVII. Take heed of being too *ceremonious* and *complemental*, leſt thou give others an occaſion to think, that thou art full of *Craft*, becauſe thou art full of *Courteſie*; the *Bowings*, *Bendings*, and *Cringings* of ſome reſemble but ſuch *Geſtures* as Men uſe when they go about to catch *Dotterils*: yet there are ſome *Ceremonies* in giving Men their due *Titles* of *Honour*, according to their ſeveral *Degrees*,

*Degrees*, either when we *write* to them, or *talk* with them; which we cannot omit, without the Imputation of being *ill-bred*: thou muſt not write to a *Knight* or an *Eſquire*, thus, *To Mr.* B. G. *Knight*, or *Eſquire*; but muſt call the one *Right Worſhipful*, the other *Worſhipful*: nor muſt thou ſtile a *Lord*, *Right Worſhipful*, but *Right Honourable*; or a *King* or *Prince*, *Right Honourable*; but in *Diſcourſe* thou ſhalt ſay to a *King*, *And it pleaſe your Majeſty*; to a *Prince*, *And it like your Highneſs*; to a *Lord*, *And it like your Honour*; to a *Knight* or an *Eſquire*, *And it like your Worſhip*; to an *Archbiſhop*, *And it like your Grace*; to a *Biſhop*, *And it pleaſe your Lordſhip*; and the one thou muſt *ſtile*, the *Moſt Reverend*, the other, the *Right Reverend Father in God*: give therefore to every one his *due Title*, which doth *properly* belong to him: for as we muſt not *clip Money*, nor *embaſe* it; ſo neither muſt we *detract* any thing from the *Honour* of any *Perſon* whatſoever. Neither muſt we give to *Tradeſmen* and *Mechanicks*, or other Perſons of *low* Degree, ſuch *Titles* as are too *big* for them to bear; for that were to take a *Gyant*'s Cloaths,

and

and put on upon the Back of a *Pigmie*. (My Son) not to uſe *Ceremonies*, or *Compliments* at all, is to teach others not to uſe them again; and ſo diminiſheth *Reſpect* unto thy ſelf; eſpecially they muſt not be *omitted* to *Strangers*, and *formal Natures*: but the *labouring* too much to *expreſs* them, doth loſe their *Grace*; for that muſt be *natural* and *unaffected*, and the *dwelling* upon them, and *exalting* them above the *Moon*, is not only *tedious*, but will *diminiſh* thy *Faith* and *Credit*: for (as one ſays) *Men had need to beware how they be too perfect in Compliments; for be they never ſo ſufficient otherwiſe, their Enviers will be ſure to give them that Attribute, to the Diſadvantage of their greater Vertues*; yet certainly, there is a kind of conveying of *effectual* and *imprinting Paſſages* amongſt Compliments, which is of ſingular uſe, if a Man can hit upon it. Amongſt thy *Peers*, thou ſhalt be ſure of *Familiarity*, and therefore it is good a little to *keep State*: amongſt thy *Inferiours* thou ſhalt be ſure of *Reverence*, and therefore it is good a little to be *familiar*: too much of either will breed

Con-

Contempt. Briefly, Let not thy *Behaviour* be like a *Verſe*, wherein every Syllable is *meaſured*; but like thine *Apparel*, not too ſtraight, or Point Device; but free for *Exerciſe* and *Motion*: uſing *Ceremonies* and *Compliments* as a Taylour doth Clothes, which he doth ſo cut and join together, until at length he maketh them fit for the Body; ſo thou muſt cut off *ſuperfluous Ceremonies*, and *Compliments*, and take only thoſe that are *decent* for thee to uſe.

XXVIII. Take heed of ſlandering another, or poiſoning his *Reputation*, or reporting evil things of him, or of carrying *Tales*, and falſe *Accuſations*; this will make thee moſt odious, if thou doſt uſe it: for thoſe to whom thou doſt report ſlanderous *Tales* of *others*, will think that thou wilt report ſlanderous *Tales* of *them* unto *others*; and ſo they will abhor thee.

XXIX. Oppoſe no Man whilſt he is *talking* or *diſputing*, which many uſe to do; there ſhall not a Word drop from another's Tongue, but they preſently will take it up, and oppoſe him, and contend with him, and ſay it is not *true*,

or

or it is not ſo as he reports it, the Man was not ſo and ſo, nor the things thus; truly it is a ſign of a Man not well educated, nor well learned; for every one loves *Victory*, and will hardly be overcome, as well in *Words* as in *Deeds*: beſides, it begets nothing but *Hatred* and *Diſdain*: wherefore thou wert far better to yield to the *Opinion* of others, eſpecially in things of ſmall *Moment*, and which perhaps do not concern thee: the *Victory* in this kind is *Loſs*, for the Victor in any *frivolous* Queſtion doth in the mean while oft *loſe* a loving *Friend*, as *Ixion* loſt his *Juno* to graſp an empty *Cloud*.

XXX. If thou art deſired at any time to diſpute of any thing, in whoſoevers Company it be, thou ſhalt do it after a *pleaſing* manner: thou muſt not deſire the Commendation of thy *Wit*, in being able to hold all Arguments, but of thy *Judgment*, in diſcerning what is true; thou muſt not think it *Praiſe* enough to know what *might be ſaid*, but what *ſhould be thought*: neither in diſputing do thou ſtrive ſo much as if thou wert more greedy of obtaining the *Victory*, than

than of *diſcuſſing*, and *ſifting* out the *Truth*: neither ſuffer the *Heat* of *Diſputation* to cool and extinguiſh that of *Charity* and *Love*.

XXXI. Be not thou like thoſe, who, that they may ſhew themſelves *ſubtil*, *intelligent*, and *wiſe Men*, will always be giving of *Counſel* unto others, always reproving of others, and always diſputing with others, and many times they come from Words even to Blows, and by this means render themſelves odious unto all: by their counſelling and rebuking of others, they ſhew that they account themſelves wiſer than *other Men*; and ſo indeed ſuch Men ought truly to be: for as he is a *wiſe Man* that will take *good Counſel*; ſo he is the *wiſer Man* that can give it.

XXXII. Reſemble not thoſe, who will pluck up *Tares* out of *other* Mens *Fields*, and all the while they will ſuffer their *own* to be *overgrown* with *Bryers* and *Nettles*: Many are moſt *ſevere* to others in their *ſlips* and *falls* to which *they themſelves* are moſt *ſubject*, as appears by *Johannes Cremenſis* a Prieſt Cardinal the *Popes Legate*, who in a Con-

Convocation at *Weſtminſter*, called in the year of our Lord, 1126. *inveighed* moſt *bitterly* againſt the *Marriage* of *Prieſts*, and was *himſelf* the next night taken in Bed with a *common Harlot*; for Shame whereof, he got him away, leaving all his Buſineſs at ſix and ſeven, without taking leave of any.

XXXIII. *Mock* no body with their *Poverty*, *Lameneſs*, or *Blindneſs*, or any thing they cannot help; neither do thou imitate either *Stammerers*, *Crook-backed*, or *Crump-footed* Men; neither make a *Laughing-ſtock* of thy worſt *Enemy*, much leſs of thy beſt *Friend*; thou oughteſt not to laugh at one for the ſake of *Recreation* and *Pleaſure*, nor at the other for the ſake of *Contempt* and *Diſdain*.

XXXIV. Thou muſt not do any thing that is baſe, unhandſome, or ſcurrilous, to excite others to laughter, ſuch as the *writhing* of the Eyes, Mouth, or Face, or the imitating of *Fools*, in *Stage-Plays*, or *Puppet-Plays*; for this is to make thy ſelf a Fool, that wiſer Men may laugh at thee.

XXXV. Give no Man the Lye, leſt thou be anſwered with a Stab, or compelled

pelled to anſwer for it by a *Duel*; for few there are who can paſs by ſuch an Affront, as *King Henry the Third* did, who though *Simon Mounford Earl of Leiceſter* (who was of a very *teſty* and *cholerick* Conſtitution) gave him the *Lye* to his *Face*; yet he paſſed it over without *Revenge*, ſhewing himſelf thereby to be a *King over himſelf* as well as over his *Subjects*.

XXXVI. It is not good to excuſe another, in that which thou doſt know him to have deſerved blame; and if he have erred, thou ſhalt make that error *both yours*: and when thou doſt admoniſh him of it, or reprehend him for it, thou ſhalt ſay, *We* have greatly erred, *we* muſt remember how *we* did yeſterday commit this or that error, although *he alone* be guilty of it, and not *thou*. By this *civil* and *gentle* Method thou ſhalt the eaſier mould him like ſoft Wax to take the impreſſions of good counſel for the future: a wild Heifer is ſooner to be *tamed* with *gentle* uſage than *rough* handling.

XXXVII. As thou reſpecteſt thy credit amongſt men, be careful to *perform*

thy *promiſes*, otherwiſe they will count thee but a *Whiffling-fellow*: a right *honeſt* man will be as much *obliged* by his *word* as by his *Bond*; nothing makes a man more like *God* than theſe two things, *Holineſs* and *Truth*. To *promiſe* and not to *perform*, is to do a *Lye*; and a *true Gentleman* muſt abhor as well to *do a Lye* as to *ſpeak one*. It was a foul Character which one gave of the *Neopolitans*, who were wont to *promiſe much*, but to *perform little*, *viz.* that they had *wiſe mouths*, but *narrow hands*; *Promiſes* are *Debts*, and *Debts* are *Sins*, if we never *pay them*.

XXXVIII. *Interrupt* no one whilſt he is *talking*, either by making of a noiſe, or by ſpeaking out of thy *turn*, neither ſhalt thou cauſe his talk to be forſaken, or neglected, or ſlighted by the Hearers, either by *ſhewing* ſome *new* thing, or by *calling aſide* the attention of thoſe that are preſent any other way; but be *attentive* when others talk, leſt thou ſhalt by and by be forced to ask *what he ſaid laſt*: if he be *ſlow* in expreſſion, thou ſhalt not run before him, and *miniſter* words unto him, as if thou wert *rich*, and he *poor*; many take this in ill part,

part, and eſpecially thoſe who think themſelves better Maſters of their Language than thy ſelf. Take heed therefore of *taking a mans talk out of his mouth*; for as it is a ſhame for a man *to eat his own words*, ſo it is ſhameful alſo for a man *to eat another mans words out of his mouth:* this is as offenſive to ſome as it would be *to clap* thy *hand* upon their *mouth*, when they are about to *gape.*

XXXIX. There are ſome, who though they *know leaſt*, yet they *talk moſt*; as the *weakeſt Wheel* in the Cart *ſcreeks loudeſt*, and the *emptieſt Hogs-head gives the greateſt ſound.* Wiſe men refrain from too much talk, fearing leſt in talking much, they ſhould err much: *Nature* hath given us *two Ears*, *two Eyes*, and but *one Tongue*, to the end we ſhould *ſee* and *hear* more than we *ſpeak:* the Tongue is but a *ſmall Member*, yet many times doth *more* hurt than the whole Body beſides; and many a man doth with his *Tongue cut his own Throat.* Uſe therefore thine *Ears* and *Eyes* more than thy *Tongue*; thoſe that are too *full* of *words*, render themſelves odious; for it

carries in it a certain kind of *Pride* in them, *viz.* that they eſteem *themſelves* more *excellent*, *wiſer men*, and *better learned* than *thoſe* that *hear*.

XL. In talking it is better to further another man's deſire, than to hinder it; wherefore if another be about to tell any thing, thou ſhalt not ſay, I know that *already*, and ſo by that means break off his Diſcourſe; for though *thou* doſt know it, yet perhaps the *reſt* that are then preſent do not: neither ſhalt thou, if thou think any thing that is reported by another, to be a *Lye*, in any wiſe *upbraid* him with it, either in *word* or *geſture*, either by *ſhaking* thy *head*, or *wreſting aſide* thine *eyes*, or *blaring out* thy *tongue*; for this is next of kin to the *giving* a man the *Lye*.

XLI. And as immoderate Talk doth beget diſdain, ſo too much *Silence* and *Reſervation* is odious, and by moſt men hated. Therefore as thoſe who are wont to drink in their Feaſts and Solemnities, and make themſelves merry, do remove thoſe that do not, or will not *comply* and be *merry* with them: ſo thoſe which are too *ſilent* and *grave*, no Company will

will love; for they ſeem to the reſt to ſit as *Judges* and *Cenſurers* of their *words* and *actions*: *Compliance begets Complacency.* Take therefore thy *turn* to *ſpeak*, as well as thy *turn* to *hold thy peace.*

XLII. In *queſtioning much*, thou ſhalt *learn much*, and *content much*, but eſpecially if thou apply thy queſtions to the skill of the perſons, whom thou askeſt; for thou ſhalt give them occaſion to pleaſe themſelves in ſpeaking, and thou thy ſelf ſhalt continually gather *knowledge*: but let not thy queſtions be troubleſom, for that is fit for a *Poſer.*

XLIII. Follow not the Example of thoſe, who when all are ready to ſit down at Table, the Meat being brought in, will ſeem to have forgotten to *write* ſomething, and therefore call for a *Pen* and *Ink*; or run out to *make water*, deſiring the Company to ſtay for him but a *Piſſing while*: which muſt needs give no ſmall trouble or diſtaſte to thoſe who are *ſharp* and *hungry.*

XLIV. Avoid all kind of *Vice* that may *deform* thee, and ſince thou art *beautiful*, do ſuch things as become thy *Beauty*: let the *Beauty* of thy *Mind*,

which conſiſts in *chuſing Vertue*, and *avoiding Vice*, ſet forth *that* of thy *whole Body*, which conſiſts in *Favour*, *Colour*, and in *decent Geſtures* and *Motions*; *Beauty* when it is not joyned with *Vertue*, is like the *Feathers* of a *Phœnix*, placed on the *Carcaſs* of a *Crow*; and he or ſhe who is fair without and foul within, may no more juſtly be thought or called *Beautiful*, than a ſtinking *Dunghil*, becauſe it is covered with *Snow*.

XLV. When thou art to go to any place, run not, nor make too much haſte, for that is not the part of a *Gentleman*, but of a *Footman*. It is obſerved of the *Lyon*, which is the *nobleſt* Beaſt in the Foreſt or Deſart, that he is never ſeen to *run*: as thou mayſt know much of a mans diſpoſition by his *Countenance* or *Meen*, ſo alſo by his *Gate*; for thou mayſt many times diſcover a *totty Pate* by the *Legs* that bear it. To walk with thy Noſe erected, and thine Arms always *a Kembow*, like the *Ears* of a *Pottage-pot*, will induce ſuch as either meet or follow thee, to cenſure thee for a *proud Coxcomb*. If thou tread *mincingly* with *thick* and *ſhort ſteps*, as if

thou wert walking upon *Eggs*, they will be apt to believe that thou art a *finical ſelf-conceited Fool.* Let not thine Arms, as theirs do that are *ſowing Corn*, when thou goeſt, ſeem to walk as faſt as thy Legs, for this will make them account thee for a Country-Clown; nor in thy going *creep* like a *Snail*, or *jump* like a *Graſhopper*, or lift up thy feet too high like a *blind Mill-horſe*, neither take wide ſteps as if thou wert *meaſuring of Land*; or *ſtraddle*, leſt thou make the *Ladies* ſuſpect that thou art ſhot between *wind* and *water*: in fine, let thy manner of walking be *grave*, *modeſt*, and no way *affected*: for this is very decent and comely. *My Son*, theſe *Animadverſions* which I have before mentioned, may ſeem to thee *minute* and *trifling matters*, yet I aſſure thee in our familiar Converſe with men, like the filings of Gold, they have their weight and price as well as things of a greater *Maſs* or *Bulk*; but to proceed in my advice.

XLVI. The next thing is, I would not have thee force another Man to drink more than he *well can*; for this is ſo far from uſing him with *Civility*,

that it *ſavours* rather of ſuch *Barbarity*, as the *Dutch* uſed at *Amboyna* againſt our *Engliſh*; whom by putting the Brim of an Hat under their Chins, and pouring Water continually upon it, they forced to drink till their Bellies were ready to break, and their Eyes to ſtart out of their Skulls. 'Tis the *nobleſt Entertainment*, amongſt ſober and grave, wiſe and good Men, *to give every Man his own Freedom*.

XLVII. When any *Viſitants* of *Quality* come to wait upon thee, withdraw not thy ſelf from their Society, but with the *greateſt Civilities* entertain them, and let them have all the *Freedom*, and the beſt *Accommodations* thy Houſe will afford; yet when the *Bottles*, like *Hand-Granado's*, fly about, reſerve to *thy ſelf thine own Liberty*: ſo ſhalt thou the longer enjoy thy Eſtate, becauſe thy *Temperance* and *Sobriety* will *prolong* thy days. Remember that thou art the *Maſter* of the *Houſe*, and not *mine Hoſt*, to drink with all Comers as he doth.

XLVIII. Take great care for the Preſervation of thy *good Name*; for as thy *Garment*, after it hath been once rent

and

and torn, is like ſo ſtill more to be by every *Nail* and *Tenterhook* thou comeſt near; ſo will it fare with thy *good Name*, if it be once tainted with juſt *Reproach*: nothing is more hardly to be found again, if once 'tis loſt, than a Man's *good Name* or *Reputation*: which one prettily expreſſeth thus, by this *Apologue*: *It happened, that upon a time*, Fire, Water, *and* Reputation *went to travel together*; *but before they ſet forth they conſidered (that if they loſt one another) how they might meet again*: Fire *ſaid, Where you ſee* Smoak, *there you ſhall find* me; Water *ſaid, Where you ſee* Flags *growing in* Mooriſh Grounds, *there you ſhall find* me; *but* Reputation *ſaid, Take heed how you* loſe me; *for if you do, you will run a great Hazard, never to* meet *with* me *again.*

XLIX. To the end therefore that thou mayeſt keep thy *good Name*, abandon the Society of thoſe, which are noted for *evil Living*, and *lewd Behaviour*; for by holding *Familiarity* with ſuch Men, thou wilt incur *two Evils*; for either thou ſhalt be thought ſuch *an one* thy ſelf, or in a little time ſhalt *really* be

*be ſo*; for it is commonly ſeen, That a Man *contracts* a Tincture upon himſelf, ſuitable to the Conditions of thoſe Perſons with whom he doth familiarly converſe; as thoſe that accompany a *Collier* ſhall be *black*, and thoſe who live with a *Miller* ſhall be *white*; it may be ſaid of frequenting ill *Company*, as they were wont to ſay in a common *Proverb* here in *England*, of going to *Rome*, He that goes to *Rome once*, *ſeeth* a *Wicked Man*; he that goes *twice*, *learneth* to know *him*; but he that goes *thrice* thither, *brings* him home with him: ſo he that frequenteth *Wicked Company*, the *firſt time* that he comes amongſt them, he *ſees* their *Courſes*; the *ſecond time*, he *learns* them; and the *third time*, he commonly *brings* them home with him. *Company* is *good*, if it be *good Company*; he that keeps Company with *lewd* and *infamous* Perſons, ſhall be thought a Bird of the ſame Feather. It was *Seneca*'s Obſervation upon *Canopus* a Town in *Ægypt*, ſo branded in old time for Variety of all kinds of *Beaſtlineſs* and *Luxury*, that he who avoided the *Viciouſneſs* and *Debauchery* of it, could not eſcape

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the *Infamy*; the very Place adminiſtring *Matter* of *Suſpicion*. Beware of theſe three

*B's*, { *Back*, *Belly*, *Building*. }

L. In reference to the firſt *B*, the *Back*; take heed how thou conſumeſt thy Eſtate by thy prodigious *Bravery*: ſome Men have been ſo *vain*, as to make their Garments of a *Lordſhip*, and have *lined* them with their *Farms*, and *laced* them with all the *Gold* and *Silver*, which their Friends left them; the *Barks* of ſuch vain Fools, like that of the *Cinnamon*-Tree, are more worth than their *Trancks*: while their *Variety*, and ſeveral *Changes* of *Apparel* cover a thread-bare *Purſe*.

LI. Next, in reference to the *Belly*, which is the ſecond *B*; take heed thou be not like the *Epicures* and *Belly-Gods*; Velvet-mouth'd and Sweet-tooth'd, who are not content with the *choiceſt Viands*, unleſs their very *Sauce* be *ſauced* too; and think they ſhall be *ſtarved*, unleſs the *third* Courſe be brought to Table, and the *Sweet-Meats* after that: how many

many, by ſuch *Luxuries*, have drawn at length their Goods through their Guts. Such Men, like *Cleopatra*, (who, drinking a Health to her *Antony*, ſwallowed a *Pearl* diſſolved in *Vinegar* worth *many Millions*) *gulch* down their Eſtates by *Gulps*, till in the end they come to be glad of a *dry Cruſt*; and in concluſion, by keeping too great a Houſe, they keep no Houſe to cover their Heads; and their *fat Revenues*, like their *Roaſt-meats*, drip all away: the *Purſes* of ſuch *Prodigals* may be ſaid to be *poor* by their great *Goings out*; while their *Bellies* may be ſaid to be *rich*, by their great *Comings in*.

LII. Laſtly, in reference to *Building*, which is the third *B*; take heed thou ingage not too far in it, for this will pick a Man's Purſe, as it did the fooliſh *Builders* in the Goſpel, who began to *build*, but could not make an end; and *leave* their *Houſes deſolate*, as the ſlothful Man's Vineyard, deſcribed thus by *Solomon*; *Lo, it was all grown over with Thorns, and Nettles had covered the Face thereof, and the ſtone Walls thereof were broken down.* Or if they be *reſident* on their Houſes,

it

it neceſſitates them to keep a Table, which will *ſtarve twenty tall Men*, beſides many a *Mouſe*: the *Houſe* being the *bigger* for the *Smallneſs* of the *Kitchin*. They can keep but *few Fires* in many Chimnies, the Smoak comes all out of *one Hole only*: and though a Man may *ſee* them *afar* off, yet he cannot *ſmell* them *nigh* at hand; *Bread* and *Beef* are turned into *Stones*; the *ſtately Roof*, the *coſtly Pavement*, and the *curious Workmanſhip*, hath *pined* away *Hoſpitality*, and brought her into a *Conſumption*, not to be recovered: therefore I adviſe thee in thy *Dyet*, not to be too *curious*, nor yet too *courſe*; in thy *Attire* not to be too *coſtly*, nor yet too *clowniſh*; and finally, as for thy *Buildings*, let them be *uſeful* and *commodious*, not *vain* and over *ſumptuous*; it was a *ſevere* but *juſt* Scoff which the Lord Treaſurer *Burleigh* paſt upon a *Knight*, that ſhall not be named, who having built a very *ſtately Fabrick*, to the great *Diminution* of his *Eſtate* and *Revenue*, was yet *ambitious* to *entertain* the *Queen* at his Fine *Houſe*; and, to that purpoſe, new painted his Gates,

Gates, with his Coat of *Arms* and his *Motto* in great *Golden Letters*, thus,

*ōia Vanitas.*

The *Lord Treaſurer* offering to read it, *deſired* to know of the *Knight*, what he meant by *ōia*, who told him, it ſtood by *Contraction* for *omnia*; whereupon the *Lord Treaſurer* replyed; Truly, Sir, I very much wonder, that having made your *omnia* ſo little as you have, you notwithſtanding make your *Vanitas* ſo large. Therefore (the Premiſes conſidered) content thy ſelf (my Son) with that Houſe I ſhall leave thee, without any Alteration, unleſs it be for thy *Convenience*. The *Spaniards* think that they cannot *curſe* a Man *worſe*, than to ſay, *The Plague of Building light upon thee*; and we have here at *home* an *Engliſh Proverb*, *That he who often doth dip his Fingers in Mortar will loſe his Nails.*

LIII. There is a *fourth* thing that is as *great* a *Waſter*, if not a *greater*, of a Man's *Eſtate*, than any of thoſe three things we laſt ſpake of, and that is *Whoring*; this hath undone many; the *Harlot*

*lot* is an *Horſe-leech*, which if thou haſt *Gold* or *Silver* about thee, will never out of thy *Boſom*, till that be out of thy *Purſe*; and hath brought thy hundred to ſix, as the *Uſurer* adds ſix to his hundred. Nor will ſhe bereave thee of thy *Goods* only, but of thy *good Name* alſo; a bad Report is ever the *Whoremaſter*'s Portion, and even *whilſt* he *lives* he may be *Adminiſtrator* to his own *good Name*, for that *dyes before* him, and *ſtinks* above ground; yea, his Reproach is ſuch, as ſhall not only *out-live Himſelf*, but his *Poſterity* likewiſe: for it ſhall *never* be put out, the *Town* and *Country* ſhall ring of his *Baſeneſs* and *Diſhoneſty* with the *Accent* of *Shame*.

And as *Harlots* will bereave a Man of his *Goods* and *good Name*, ſo will they *ſhorten* his Days, as (according to the Obſervation of *Herbaliſts*) thoſe *Plants dye ſooneſt which run moſt into ſeed*; and ſo likewiſe the *Naturaliſts* have obſerved, That the *ſalacious Sparrows*, of all Birds, are *ſhorteſt* lived, by reaſon of their *immoderate* and *frequent Copulation*: and aſſuredly it was not without a *Myſtery*, That (as *Plutarch* informs us

in

in his 23. *Rom. Quaeſt.*) the things belonging to *Funerals*, were ordered by the *Roman* Magiſtrates, to be ſold in the *Temple* of *Venus*. Wherefore as the crazy Emperor *Adrian* ſaid once, *inter turbam Medicorum pereo*, *amongſt many Phyſicians I periſh*: ſo may many a *Gallant* ſay of himſelf, *By accompanying my ſelf with many Strumpets, I have ruined my ſelf.* For ſuch unclean Beaſts, like murrain'd Cattle, infect thoſe that *herd* with them, with ſuch foul Diſeaſes as will ſtick by them, when their *beſt Friends* give them over; their very Hairs having the *Falling-Sickneſs*; and whereas other Men *loſe* their lives, theſe *caſt* them away; not ſo much in Hatred to themſelves, as Love to their Miſtreſſes. I have read, that *Jovanni Zecca*, the famous *Bolognian* Phyſician, openly profeſſed by his Bills to give a certain *Antidote* againſt taking of the *French Pox*; and when Multitudes flockt to him, for his Medicine (believing that it conſiſted of *Pills*, *Potions*, *Diet-drinks*, *Diaphoreticks*, *Salivations*, *Oils*, *Plaiſters*, *Electuaries*, *Powders*, and other ſuch medicinal Ingredients) he only gave them

the

the *Picture* of a *Gallant* drawn to the *life*, with his Noſe eaten off, telling them, that the way how to uſe this *Receipt*, was, that juſt as they were about to lye with a laſcivious Woman, they ſhould take this *Picture* out of their *boſoms*, and ſeriouſly view and conſider it; and if this did not preſerve them from taking that *foul* Diſeaſe, he believed nothing would do it. How much more may I hope, that expoſing to thy view the *ſhame* and *deadlineſs* of this ſin, cauſing the *loſs* of the *Soul*, which is *more precious* than that of the *Noſe*, to make thee loath and *abhor* thoſe *ſhameful* and *pernicious* courſes, and *dead* all *carnal deſires* in thee of eating thoſe *dainty Bits*, which how *ſavoury* ſoever they ſeem in the *chewing*, are ſo *mortiferous* when *ſwallowed* down.

For this ſin of *Carnality* not only *ruines* a mans *Eſtate*, or *impairs* his *health*, but alſo like a *Cancer* eats into the very Soul: for Harlots are the high-way to the Devil, when a man looks upon them with deſire, he begins his Journey; when he ſits toying and pratling with them, he *mends* his *pace*; and when he

*lies* with them, his Journey is at an end.

Since therefore the exerciſe of *Venery* is the high way to *Beggary*, to the loſing of thy *Credit* and *Reputation*, to the ſhortning of thy life *here*, and the *eternal* loſs of it *hereafter*, avoid it *carefully*. It is very true what *Ariſtotle* obſerves, ἄπειρον τῆς ἐπιθυμίας φύσις, that the *concupiſcence* of the *fleſh* is *leſs boundleſs* than the *unruly Sea*: *one* Woman is enough for a mans *Love*, *two* too much for his *Eſtate*, *three* too few for his *Luſt*. To avoid therefore the *Temptations* of the *Fleſh*, I counſel thee not to *frequent* the *Company* of *handſom*, but *immodeſt* Women; *Platonick* Love is but a meer *Chimæra*: if a man ſit down and *ſay Grace* to it, he will ſoon fall to the *Fleſh* that is ſet before him: to rely then upon the *ſtrength* of thine own *Chaſtity* is more *raſh* than *wiſe*, and therefore if thou makeſt profeſſion of not *ſtaining* thy *Reputation* with the *ſpots* of *Laſciviouſneſs*, thou muſt ſhun all thoſe that may *entice* or *allure* thee thereunto. For as one ingeniouſly ſpeaks, 'Tis not only a great piece of *folly*, but an *infinite raſhneſs*, to make

make *Gun-powder* in a *Smith's Shop*, and hope to make people believe that there is no danger in it. In the next place,

LIV. If thou deſire to be *rich*, and *continue* ſo, ſhun *high Play*; the way to keep what is thine own, is not to covet what is another man's. The *common Gameſter*, who is never well at *eaſe* any longer than he is ſhuffling a *Pack* of *Cards*, will at laſt come to ſhuffle for his living; and the *Dice* he delights in will in the end waſte his Eſtate to the very *bones*; for the *Palſie* (I mean the *ſhaking* of his *Elbow*) will be his overthrow: and when he hath *played away* his *Patrimony*, he may curſe the *Bones*, as well as the *Whore-maſter* crys out upon the *Fleſh*. But ſome will ſay they *pick* out a pretty living by *Play*: indeed they cannot uſe a *fitter* term; for as *Vultures*, they *pick* and *prey* upon others: But let them caſt up their account, and in the end they ſhall find, that they put their Winnings in a broken Bag. Make not an *Occupation* of *Play* and *Paſtime*, and though thou mayſt ſometimes *recreate* thy ſelf (for a Bow too much bended may break) yet make not an *habit* of

uſing *generous Delights*, much leſs of *baſe ones*. When thou art playing, look not *pale* for *fear* to loſe, nor be *tranſported* with *deſire* to *win*, leſt thou *fret*, and *fume*, and *diſquiet* thy ſelf, and ſo at once loſe thy *patience* together with thy *Money*. Therefore aſſure thy ſelf, that the beſt *Caſt* at *Dice* is to *caſt* them *quite* away: For he that lays his Eſtate upon the *Eyes* of the *Dice*, will leave a *ſmall Eſtate* for his *own eyes* to look upon in the end.

LV. Beware of *Flatterers*, thoſe that will commend in thee qualities which thou haſt not, or too much extol thoſe thou haſt; and will make thee believe, thou doſt not know thy own Worth, and bleſs themſelves with both their hands, if any thing proceed from thee worthy but meer commendation: thou muſt not give ear to theſe *Claw-backs*, but ſtop their paſſage, and *bend* thy *Brows* upon *exceſſive* praiſe; never courting it otherwiſe, than as it follows upon juſt and apparent Merit: neither let the praiſes of others, no not of *good* men, be a *Syrup* to *Inſolency*, but a *Whet-ſtone* to ſet an edge upon thy good a-

ctions;

&tions; that if it be not *ſo* as is *reported*, yet thou wilt have it *ſo*, becauſe men *report* it. Neither let it be Muſick in thine Ears to hear *Flatterers* commend thee: but open thy *mouth* and *reprove* theſe kind of perſons; for ſome of them level at their *own profit*, their *Art* is nothing but *delightful Coſenage*: the *Fox* in the *Fable* commended the *Crow* for his *ſweet Notes*, to ſee if he could make him open his mouth, and let fall his *Provant*. Theſe men will ſpend their *Tongues* to maintain their *Teeth*, they are *Moths*, which will *eat out* a *liberal* mans *Coat*; *Vines*, which will cling to the *ſtalks*, not for any true love to *them*, but for their own *ſuſtentation* and *ſupport*; they follow not *thee*, but thy *Fortunes*, and will not leave thee till they wear thee *Thredbare*. Therefore *Antiſthenes* was wont to ſay, *It were better for a man to fall among Ravens than among Flatterers*; *for Ravens will eat none but the dead*, *but theſe will devour a man while he is alive*. Again, ſome of them intend *miſchief*, they flatter thee, that they may *circumvent* thee, and the more *eaſily effect* their *malicious projects*; they are like the

*Bees ſting*, which *pricketh deepeſt* when it is *fulleſt* of *Honey*. Mark how the *Butcher claweth* the *Ox*, when he means to *knock* him on the *head*; how the *Baſilisk poyſons* thoſe on whom he ſeems to caſt an *eye* of *regard*; how the *Crocodile* intends to *deſtroy* thoſe over whom ſhe *weeps* and *counterfeits compaſſion*; and how the *Syrens ſing* when they intend the Mariners *ſhipwrack*: and by *theſe Inſtances*, guard thy ſelf from all ſuch as *claw* and *flatter* others; their *words* being as *ſoft* as *oyl*, but are *indeed* very *Swords*. Theſe are thoſe *miry Dogs* that make a man *dirty* by their *fawning* upon him. This *foul Hypocriſie*, *Court* Holy Water, *diſhoneſt* Civility, and *baſe* Merchandiſe of *Praiſes* and *Commendations*, is nothing elſe but *gilded* Treaſon, carrying thee up, as the *Devil* did our *Saviour*, to the top of a *Pinnacle* only to *throw* thee down *headlong* to *break* thy *Neck*. It was an excellent Anſwer (and if we duly conſider the *weightineſs* of it, never a whit the more to be *deſpiſed*, becauſe *Lycoſthenes* reports it) which *Diogenes* gave to his Queſtion, who asked him, *What Beaſt did bite the ſoreſt*,

*that*

*that of wild beaſts it was the Back-biter, of tame beaſts it was the Flatterer.* By ſuch *Paraſites* (my Son) many *young Gentlemen* are drawn into *Debauchery*, either by *Wine* or *Women*, either to *haunt* the *Taverns, Inns*, and *Alehouſes*, or elſe the Stews and Brothel-houſes, and to *marry* before they are *wiſe*. It is ſaid of the *Bear*, that ſhe *licks* her Cubs into *form*, but theſe by *licking* thee with a *glozing* Tongue (if thou take not the more heedful care) will utterly *ſpoil* and *deform* thee.

LVI. Next to the *tame* Beaſt the *Flatterer*, beware of the wild one the *Backbiter*; but becauſe thou canſt not hinder him from ſpeaking ill of thee, for his Tongue like a *Mill-Clack* will ſtill be *waging*, that he may *grind* to powder thy *good Name*, learn therefore to make this good uſe of his *Clack* as to make thy *bread* by it; I mean to live ſo, that no credit ſhall be given to the ſlandering of his lips. Let thy Converſation be *blameleſs* and *innocent*, ſo ſhalt thou *gag* the *Teeth* of *Malice* it ſelf, that it ſhall not be able to *bite* thee: and the conſciouſneſs of thine *integrity* will make thee to deſpiſe their

*Calumnies*, and to value them no more than a *generous Lyon* doth the *barking* of a *whifling Cur*. Neither wilt thou any more be diſturbed at them, than the *Moon* or the *Sun* is ever a whit the more *troubled* or *moleſted* at the noiſe of an *ill-favoured Aſs*, when he erects his *Noſe* againſt the *Clouds*, and *brays* againſt the *bright firmament of Heaven*. Indeed it is the part of a *ſilly Mouſe*, to *bite* every one, that does but *touch* him: they may caſt a *miſt* upon thy *ſplendour*, they cannot *extinguiſh* it, as the *clouds* that riſe from *Moors* and *Fens* may take from the Sun the aſpect of mens eyes, but they cannot *deprive* it of its own *proper light*: and at length they all *vaniſh* away. And truly the beſt way to ſtop a lying ſlanderous mouth, is to take no notice at all of ſuch falſe reports as are caſt upon thee; if thou wilt *Father* another mans *Baſtard*, it muſt paſs for *thine own Child*. Wherefore pleaſe not thine Enemies ſo much, as to make ſhew thou doſt apprehend, that they have wronged thee; *omnis injuria eſt in ſenſu patientis*. If malice ſhall ſee it hath wrought thy vexation, and made thee

hurt

hurt thy ſelf, it hath that it wiſhed for: caſt therefore a *ſmiling* Contempt upon a falſe Report, let it meet thee as if a *Glaſs* did encounter a *Rock*. *Contempt* puts *ill Will* out of *Countenance*, makes it withdraw it ſelf, and quickly find its own *Grave*; whereas to take it to *Heart* is to own the *Scandal*, and crown the Revenge of the Author. And thus the *Back-biter*, by *corroding* thy *Reputation*, ſhall reap no better Advantage than the *Serpent* in the *Fable* did, who wore away his Teeth by gnawing the File. However be ſure to give no juſt occaſion to *ill* Reports of thee, and then thy Credit will be *impregnable*. The Foreſt in that other *Apologue*, had never needed to have complained, how ſhe was *cut* and *hackled*, had ſhe not *lent* out of her *own ſelf* the Wood that made the *Helve* to the *Hatchet*; nor had the *Eagle* felt the *Shaft* ſticking at her *Heart*, had ſhe not afforded ſome of her *own Plumes* to the *feathering* of it: Diamonds are not to be *cut*, *engraved*, or *pierced* without ſome of their own *Powder* concur to the Work of the *Engraver*.

As *Arrows* or *Bullets* that are ſhot into

to the *Air* higher than our Sight, yet *touch* not *Heaven*: and as they that overthrow *Temples*, do not any way hurt the *Godhead* to whom they are *conſecrated*; ſo *Injuries* affixed to a *wiſe* Man, return without *Effect*; and are to him but as *Cold* or *Heat*, *Rain* or *Hail*, the *Weather* of the *World*. 'Tis *Womaniſh* not to endure *evil Speaking*, and therefore King *David*, when he reprehended *Abiſhai*, who would have had him been revenged on *Shimei* for his *Curſing*, ſaid, *What have I to do with you, O ye Sons of Zerviah*: he calls them from the *Mother*, not the *Father*; to ſhew that they had too much of the *Mother* in them, who were too *impatient* of *evil Speeches*.

LVII. Shun *Slothfulneſs* and *Idleneſs*: Man is born to labour; therefore, *nulla dies ſine lineâ*; *follow* thy *Books*, *look* to thy *Grounds*, *yoke* thine *Oxen*, *follow* the *Plough*, *graft* thy *Trees*, *behold* thy *Cattle*, and *deviſe* with thy ſelf, how the *Increaſe* of them may *increaſe* thy *Profit*: in *Autumn* pull thine *Apples*; in *Summer* reap thy *Harveſt*; in the *Spring* trim thy *Gardens*; in *Winter* thy *Woods*: and if thou art deſirous of *Profit*, *Praiſe*, *Pleaſure*,

*Pleaſure*, or *Knowledge*, take pains, ſtudy, leave nothing unattempted. No *Garland* is given to the *Sluggard*; thou canſt not enter into the *Temple* of *Glory* and *Honour*, but through the *Temple* of *Vertue* and *Labour*: *Sloth* loſeth *Time*, dulleth the *Underſtanding*, nouriſheth *Humours*, choaketh the *Brain*, and hinders *Thrift*; *Exerciſe* burniſhes the *Mind*, without which it will eat it ſelf out by its own *Ruſt*; and if the *proud* Man be the Devil's *Chair* of *State*, the *idle* Man is his *Cuſhion*: and as the *Oxe* that will not *plough* is brought to the *Slaughter-Houſe*, ſo *lazy Unprofitableneſs* muſt look for its *Slaughter-Houſe* in the other *World*, if it take not a *Newgate* in the way here.

LVIII. Above all things (my Son) make *good uſe* of thy *Time*; it is a very *ſlippery* thing; and, like an *handful* of fine *Sand*, will *ſlip* through thy *Fingers*, though thou *graſp* it never ſo *faſt*: and whereas a Man may have many of the things of this *World* at *once*, 'tis certain that he can have but *one Time*, and that's the *preſent*; the *Time paſt* is no longer thine, and the *Time to come* may never

to the *Air* higher than our Sight, yet *touch* not *Heaven*: and as they that overthrow *Temples*, do not any way hurt the *Godhead* to whom they are *conſecrated*; ſo *Injuries* affixed to a *wiſe* Man, return without *Effect*; and are to him but as *Cold* or *Heat*, *Rain* or *Hail*, the *Weather* of the *World*. 'Tis *Womaniſh* not to endure *evil Speaking*, and therefore King *David*, when he reprehended *Abiſhai*, who would have had him been revenged on *Shimei* for his *Curſing*, ſaid, *What have I to do with you, O ye Sons of Zerviah*: he calls them from the *Mother*, not the *Father*; to ſhew that they had too much of the *Mother* in them, who were too *impatient* of *evil Speeches*.

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never be thine; therefore make the *beſt Advantages* that thou canſt of the *preſent* Moment of *Time*, for that only is thine; the *Embleme* will teach thee, that *Time* is *bald* behind, there's no *hold-faſt* there; catch it therefore by the *Fore-lock*; it is like a *Bird* let fly at large out of the hand, which returns not; or as a *Word babbled* out, which cannot be *recalled*: O what would the *prodigal Squanderers*, and the *abuſive Miſ-ſpenders* of their *precious* Time, give, when the *final Judgement* of *eternal Death* is paſſed upon them, for ſome *few grains* of that *Sand*, which ſeemed to *many* whilſt they were paſſing through their *Hour-glaſſes*. Before *Time* therefore deliver thee up to *Eternity*, imitate him, who, having a very ſhort *Leaſe-hold*, without *Impeachment* of *Waſte*, takes all the *Advantage* he can before the approaching *Expiration* of it; he *rips* up the *Ground*, *eats* up the *Graſs*; *fells* down the *Timber*, *cuts* down the *Coppices*: do thou the like, ſithence thy *Time* in this *World* is *ſhort*; nay, and what is more *uncertain*, *match* the *Velocity* of it, with thy *Celerity*, in making all the *beneficial Uſes* of it, for (as St. *Auguſtine* ſpeaks

ſpeaks elegantly) he only may be ſaid to be Maſter of *Time*, who in the *ſwifteſt Current* of it, lays ſuch *Foundations* as are not *tranſitory*. Thus, as *Time flies* over thy Head, thou mayeſt *plume her* of ſome of her *Feathers*, though thou canſt not *ſtop* her *flight*: and though thou canſt not *recall Time paſt*, yet thou mayeſt *redeem it*, and therefore to that end let me once more put thee in mind to *ponder* ſeriouſly the *Shortneſs*, *Slipperineſs*, and *Uncertainty* of *Time*, and withall, the *Irrecoverableneſs* of it, when thou haſt let it *paſs*: that thou mayeſt *endeavour* to *make* the *beſt uſe* of it, and not to ſlip *Occaſion*. It is a good *Admonition*, which *Seneca* gave to the *Loiterer*, *Neglecter*, and *Miſ-ſpender* of his precious *Time*, *Begin not then to live, when Life begins to leave thee*: Or rather bear in thy Mind the Saying of that *Holy Man*, who (as I have read) never heard the Clock ſtrike, but he would ſay, *Now I have one Hour leſs to live in, and one Hour more to give an account for.*

LIX. *Go* to *Bed* with the *Lamb*, and *riſe* with the *Lark*; *late Watching* in the *Night* breedeth *ill Humours* in the *Body*, and

and *long ſleeping* in the *Morning*, *Ungodlineſs* in the *Mind:* to riſe *betimes* will make a Man *rich*, *healthy*, and *holy*. *Aſtronomers* obſerve, That the moſt propitious *Planets* of all the ſeven, *Sol* and *Mercury*, leave us at *night*, and return to ſhine upon us in the *Morning*; which myſtically intimates unto us, that then our *Wits* and *Knowledge* are *quickeſt* and *cleareſt*, and that it is the *fitteſt Time* for the *Diſpatch* of all *Buſineſs*, and *Humane Affairs*; which *Tuſſer* in his Book, *Of Good Husbandry*, thus plainly expreſſeth,

*Some Work in the Morning may trimly be done,*
*That all the Day after may hardly be won.*

Monſieur *Villeroy*, the great *French Stateſ-man*, wiſhed his *Son*, alway to *diſpatch Buſineſs in the Morning*, as if he were ſure *to loſe his Opportunity in the Afternoon*. *Apollonius* coming very *early* in the *Morning*, to *Veſpaſian*'s Gate, and finding him *ſtirring*, conjectured thereupon, that he was *worthy* to *command* an *Empire*; and ſaid unto one who accom-

accompanied him, *Undoubtedly this Man will be an Emperor, he is ſo early a Stirrer.* To be brief; imitate rather *Hercules* in *Xenophon*, than *Bonacius* in *Poggius*; before the *one contended* Dame *Vertue*, and Dame *Pleaſure*, both ſeeking to *ſeize* upon his *Will*; but at laſt, after ſome *Wavering* and *Debate*, he *ſubmitted* unto *Vertue*, and *rejected Pleaſure*: before *Bonacius*, in the Shape likewiſe of *Women*, came *Carefulneſs* and *Slothfulneſs*; the *former* bad him to *riſe* out of his *lazy* Den, and betake himſelf to ſome *Work*; but Dame *Slothfulneſs* adviſed him to *lie ſtill* at his *Eaſe*, and to beware of the *Mornings cold*; and ſo, while they were contending, he, like a ſlothful *Ideot*, remained *neutral*; continually looking when they would agree, until at length the *greater part* of the *Day* was *overpaſt*, to his *Loſs* and *Damage*. 'Tis a true Saying, *That Beds make Beggars*; I would not have thee therefore follow the *common Cuſtom* of many of our *Gentry*, who lie in Bed, and riſe not, till their Meat be ready to be ſet on the Table; to which, after they are *tricked* and *trimmed*, have *powdered* and *kembed* their

*Peruques*,

*Peruques*, have *patched* their *Faces*, and *ſet* themſelves by their *Looking-Glaſſes* for all day; *ſit down* to *eat* and *drink*, and then *riſe* up to *play*, or take a *Coach* to ſee a *Comedy* or *Tragedy* acted; and when that is done, to viſit in a *Maſquerado* their *Miſtreſſes*, by which they (as if God had put them into the *World* as he hath put the *Leviathan* into the *Sea*, only to take their *paſtime* therein) *idly*, *vainly*, and *unprofitably* *ſpend* their *precious Time*, for which they can neither give a *good* account to *God* or *themſelves*.

LX. Hate *Waſtefulneſs* and *Unthriftineſs*, for they will bring thee into *neceſſity*, and then thou mayſt live like a *Drone*, if not by *wicked ſhifting*, yet by *baſe Beggary*. *Thrift* is a great *Vertue*, having *Diligence* to *provide* things *neceſſary truly* and *juſtly*, and *care* to *ſave* and *keep* when gotten: yet be *thrifty* without *filthy Niggardlineſs* and *Unmercifulneſs*, and give thy *Need*, thine *Honour*, thy *Friend*, the *Church*, and the *Poor* their *Dues*; never *exceed* thy *Income*; nay, I would not have thee live up to the Height of it, 'tis an *old Saw*:

*If*

*If Youth did know what Age would crave,*
*Many a Penny he would ſave.*

By no means *run* in *debt*, neither do thou break any thing of thy *Stock*; 'tis related of the Stone *Tirrhenus*, how that being *whole*, it *ſwimmeth*, but never ſo *little diminiſhed*, it *ſinketh* to the *bottom*; ſo he who keeps his ſtock *full* is ever *afloat*, but *waſting* of his *ſtore*, by degrees becometh *Bankrupt*; neither let thy *liberality* exceed thine *ability*; he that giveth beyond his *power* is *prodigal*, he that giveth in *meaſure* is *liberal*, he that giveth *nothing* at all is a *Niggard*. Follow not the Example of thoſe *young Gentlemen*, who coming to their *Wealth* before they come to their *Wits*, run beyond the *Conſtable*, and live without *compaſs*, making their own *Hands* their *Executors*, their own *Eyes* their *Overſeers*, and all their *Purchaces* with *Dedimus* and *Conceſſimus*.

LXI. Enter not into *Bonds*, no not for thy *beſt Friends*. King *Solomon*, who in his time was the *wiſeſt* Man in the *World*, tells us, that *he that hateth ſureti-*

*ſhip is ſure.* He that *obliges* himſelf to pay another man's *Debt*, takes the *Shackles* from his *Feet*, and claps them upon his *own*; it is as rare to ſee a *rich Surety* as a *black Swan*: and he that *lendeth* to *all* that will *borrow*, ſheweth *great good will*, but *little wit*. If thou lend a round *Sum* of Money, be ſure to have either a *Leaſe* or a *Mortgage* of *Land* made over, or two or three *good Sureties* bound to thee for it: either of theſe, and eſpecially the *two firſt* are *good Gages* to lend by.

LXII. Entertain ſuch *men* as ſhall be *truſty*; for if thou keep a *Wolf* within thy doors to do *miſchief*, or a *Fox* to work *craft* and *ſubtilty*, thou ſhalt find it as perilous, as if in thy *Barn* thou ſhouldſt maintain *Rats*, and in thy *Ground Moles*.

Let thy *Maidens* be ſuch as ſeem readier to take *pains* than follow *pleaſure*, willinger to *dreſs* up their *Houſe* than their *heads*, not ſo *fine-fingered* as to call for a *Lute*, when they ſhould uſe a *Diſtaff*; not ſo *dainty-mouth'd* as that their *ſilken* Throats ſhould ſwallow no *Packthread*.

Chuſe

Chuſe ſuch *Servants* as ſhall be willing to learn whatſoever is neceſſary, *faithful* in performing whatſoever is their duty, *careful* in ſeeking all *honeſt* means to profit thee, and *ſilent* in *Tongue*, in not revealing abroad what thou doſt at home, and in not replying to, or contradicting of what thou commandeſt them to do; never *endure* thoſe that will *anſwer* again, when they are *reproved* by thee for the neglect of their *Duty*; eſpecially take care that they be *ſeaſoned* with the *fear* of *God*. He that entertains one addicted to *Lyes*, entertains a *Thief*; and he that admits a *common Swearer* or a *debauch'd perſon* into the *bowels* of his *Family*, admits a *Jonah* that may *ſink* his *Ship*.

Make not thy *Servants* too *familiar* with thee, for that will in the end bring thee into *contempt* with them; it hath been ever obſerved, that *gentle* and *clement Princes* have more *rebellious Subjects* than thoſe that are *rough* and *fierce*; that *loving* and *indulgent Parents* more *ungracious Children* than thoſe who are *rigid* and *auſtere*; and that *ſoft* and *mild Maſters* more *diſobedient Servants* than

thoſe that are *harſh* and *ſevere*.

Amongſt other things (my Son) if thou haſt a *regard* to *Thrift*, *keep no more Cats than will kill Mice*; my meaning is, retain not *more* Servants in thy *Family* than are for thy *profit* or *advantage*; a *long Retinue* may make thy *State* the *greater*, but it will make thine *Eſtate* the leſs; the *length* of the *Peacock*'s *Train* makes his *Wings* the *ſhorter*.

LXIII. There are ſome that will not *tap* their *Beer* till it be *ſowre*, nor *cut* their *Bread* and *Cheeſe* till it be *mouldy*, or their *Meat* till it be *foiſty*; ſome again will *cobble* their *Shooes*; till, like *Theſeus* his *Ship*, none of the *firſt Materials* of them remain; ſome will *drive* into them ſo many *Hob-nails* and *Sparabils*, as they may be *rather* ſaid to be *ſhod* like *Horſes*, than *ſhooed* like *Men*; ſome will burn only *Ruſh* or *Piſſing Candles*, and all this but to *eke out* their *Store:* and others rather than they will be at the *Charge* of a *Quarrel* or *Pane* of *Glaſs*, will ſtop the hole in their *Windows* with an old *Stockin*, or a *Wad* of *Straw*; nay I have heard of an *old Woman*, who would commonly ſit *bare-breech'd* to ſave her

*Petti-*

*Petticoats:* all which are to be *abhorred*, becauſe they do not ſo much expreſs any *good Husbandry* and *Thrift*, as *baſe Sordidneſs* and *Niggardize*. Theſe and the like *petty Arts* leave to thoſe *covetous Miſers*, who *heap* up *Riches* for they know not *whom*.

LXIV. Be not haſty to *marry*, it is better to have *one Plow going* than *two Cradles*, and more profit to have a *Barn* filled than a *Bed*. We are told in *holy Writ*, that it is *better* not to *marry*; but withal we are told *there* alſo, that it is *better* to *marry* than to *burn*. It is not unlikely that thoſe perſons that *live* and *dye pure* and *unſpotted Virgins*, ſhall ſit in *Heaven* next to the *Martyrs*, and wear *Crowns* as *they* do: whilſt ſuch as are *married* and *live Chaſtly* in that *ſtate* and *condition* of *life*, ſhall wear *Coronets* only; but a *pure* and *unſpotted Virginity* is very *rarely* attained among Men and Women, whoſe *half* of themſelves conſiſts of *fleſh* and *blood*; and therefore if thou canſt not live *chaſtly* in a *ſingle life*, make uſe of the remedy, which *God* hath *preſcribed* thee, and that is *Marriage*, which is an *honourable eſtate*

amongſt all men: but yet if thou muſt *needs* marry, be ſure to chuſe *ſuch* a *Wife* as may bring with her ſuch *advantages* to thee, as may at leaſt *counter-ballance* all the *inconveniences* of a *married life*; for many leap, like the *Mouſe* in the *Fable*, into the *Braſs-pan*, without conſidering at all ſuch *inconveniences*, and afterwards would fain *leap out again*, but cannot. And truly (my Son) if a man well *ponder before-hand* the *continual cares* and *fears*, and the *frequent jars* and *diſcontents*, which *Man* and *Wife ſuffer* under, he will diſcover, that *Marriage*, like the *Medicine* preſcribed for the diſeaſe commonly called the *Squinzy*, hath as much *Album Græcum* as *Honey* in it: and thus *thou* mayſt perceive my *great love* to *thee*, in preferring the *peace* and *quietneſs* of thy *life* before the *propagating* of my *Name* and *Poſterity*; nevertheleſs in *this Matter* I leave thee to thine own *liberty* and *diſcretion*.

But becauſe by thy *ſanguine* and *debonaire Complexion* I forbode, that thine *inclinations* will tend to a *married* life, I would have thee obſerve theſe *Inſtructions* in the *choice* of *her* whom thou art

art minded to make thy *Bed-fellow*. Chuſe ſuch a one as may be more *commended* for her *Vertues* than her *Beauty*; a good *Huſwife* is a great *Patrimony*, and ſhe is moſt *honourable* who is moſt *chaſt*. In thy choice and election mark theſe four

P^s { *Piety*, *Parentage*, *Proportion*, *Portion*. }

The firſt P. is *Piety*: ſee in the firſt place that ſhe be *pionſly* brought up in the *fear* of *God*, well *educated*, of *civil* and *modeſt Deportment* and *Behaviour*, avoid her that is *fantaſtical*, for ſhe will ſtill be *hurrying* thee up to *London*; or that is *ambitious*, to be taken for a *Wit*, for it is more than an *even lay* but ſhe will attempt to make thee a *Fool*; nor chuſe her the *rather*, becauſe like a pretty *Parakeeto*, ſhe can ſpeak a little *French* or *Italian*, for one *Tongue* is enough in conſcience for a *Woman*; or becauſe ſhe is *Poetically given*, and can make a good *Verſe*, for it would be much better that ſhe were able to make thee a good *Pudding*.

But note this, that though I would have her whom thou wouldſt *mate with* to be *pious*, I would not have her to be *preciſe*; for it is commonly found, that thoſe Women are moſt *Heart hollow*, who are moſt *Lip-holy*, and ſuch a one will *nibble* thine *Eſtate* worſe than the *Rats* will thy *Holland*, or thy *Chedder Cheeſe*, by ſtealing out of it large contributions to the *Bartholomew Martyrs*.

The ſecond P. is *Parentage*: ſee that ſhe come of *good* and *honeſt Parentage*, and ſuch as are of a good *Repute* in their *Country*; a good *Wife* can hardly be choſen out of a *wicked* and *irreligious* Family; a Man cannot expect to gather *Grapes* from *Thorns*, or *Figs* from *Thiſtles*: If the *Spring-head* be *poyſoned*, ſo will the *Streams*; it is a *Rabbinical* Proverb, *Take not a Wife out of that Family wherein there is a Publican, for ſuch are all Publicans.* If thou deſireſt to be the *Sire* of an *happy* Son, or the *Father* of a *fortunate* Child, abſtain from thoſe *Women* that are either *baſe* of *Birth*, or *bare* of *Honeſty*.

The third P. to be obſerved in the chuſing of a Wife, is *Proportion*; let the *Woman*

*Woman* thou ſhalt pitch upon be built up with *comely Parts* and *Features*. *Love* ever firſt enters in at the *Eye*, and to keep it *warm* and *alive*; it is fit that Member ſhould be *pleaſed*. When one asked a very *homely* Woman her Name, ſhe told him it was *Rebecca*; upon which he replied, I thought your Name had been *Aſarabecca*, for I can hardly behold you without ridding of my Stomach: have a care therefore, notwithſtanding all other *Advantages*, that thou *match* not will ſuch a one as will ſooner make thee *Stomach-ſick*, than *Love-ſick*; and be not of *Nat. Feeld*, the *Player*'s humour, who vowed, That if the *old Woman* that *crawled* upon her *Tail* at *Holborn-Bridge*, had a thouſand Pound for her *Portion*, he would *marry* her, and *adorn* her *Breech* with a *French Velvet Hood*. Neither for *Gain* or *Lucre* ſake *marry* ſome rich but very old *Widow*, leſt when ſhe *kiſſes* thee ſhe drop her *Teeth* (if ſhe have any) into thy *Mouth*; but perhaps thou mayſt *hope* that thou ſhalt *outlive* her: but this is juſt as if a Man ſhould *hang* himſelf, in hope that ſome body or other may come before he be *dead*, and cut the *Rope*.

The

The fourth and laſt *P.* is *Portion*, and this thou muſt look after, that in *tying* thy ſelf faſt, thou doſt not *undo thy ſelf*; in the *Match* thou muſt reſpect the *mending* of thine *Eſtate* and *Fortunes*; other things may *help* and be an *Appendix*, but 'tis *Wealth* muſt be the *Subſtance*, without which never expect to eat thy *Bread* without *Gravel* in it; and if *Griſt* be wanting, the *Mill-ſtones* will quickly ſet the *Mill* on *Fire*. When thou art *married*, if thy *Wife* in the firſt month *chide* and *chafe*, thou muſt hear without *Reply*, and endure with *Patience*; for they that cannot ſuffer the *Wranglings* of *young* married Women, are not unlike to thoſe, that taſting the *Grape* to be *ſowre* before it be *ripe*, leave to gather it, when it is; or to thoſe, who being *ſtung* with the *Bee*, forſake the *Honey*; or elſe to thoſe, who will pull off the *Heads* of their *Poultrey*, becauſe they will ſometimes *cackle*; though for the ſake of the *Eggs* they lay, they ſhould (as *Socrates* did with his *Zantippe*) bear the more with them. *Fair Means* will do more with *crabbed Natures* than *Force*; as the *Sun* in the *Fable*, by *fairly ſhining* on the

the *Traveller* made him lay aſide his *Cloak*; whereas the *ruffling Wind* made him *gird* it the *faſter* about him. In like manner, If the *Husband* thinks to make his *Woman* the more *tractable*, and to *bow* to him by *force*, he ſhall find her *Joynts* to be but the *ſtiffer* ſtill; but mild *Words*, gentle *Perſwaſions*, good *Counſel*, and fair *Intreaties*, like *Nerve-Oil*, will *ſupple* them. *Muſical Inſtruments*, the *ſoftlier* they are *touched*, the *ſweeter* they *ſound*. A *Wife*, like a *mettleſome Horſe*, will be *ſtark mad*, if *reined* in too *hard*; but with a *gentle Curb* ſhe will bear a *white Mouth*. If a *Husband* will, after an *unmanly* manner, *fight* with his *Wife*, and *beat* her *Ribs*, if ſhe have not the more *Grace*, 'tis the way to make her *break* his *Forehead*. And further, I muſt tell thee, that the *Fallings out* of *Man* and *Wife* betwixt themſelves, are like the *Breakings* of each others *Bones*; there is no *Reſt* or *Eaſe* till they be *ſet* and *compoſed* again. If the *croſs Husband* wreſt one way, and the *croſs-grain'd Wife* another, they both together, as it were, *twiſt* a *Rope* to *hang* themſelves. Indeed *Marriage* is either an *Heaven* or an *Hell* upon *Earth*; where there

there is *Love* and *Unity*, there it is an *Heaven*; where *Jarrs* and *Diſcontents*, there it is an *Hell*. All therefore who deſire in that Eſtate and Condition of Life to make themſelves *happy*, muſt *mutually* be *good* and *kind* to each other; for as a good *Jack* makes a good *Jill*, ſo a good *Jill* makes a good *Jack*.

Be not too *imperious* over thy *Wife*, for that will make her to *hate* thee; neither be too *fond* and *uxorious*; for that will make her to *diſdain* thee: let her neither be thy *Slave* nor thy *Sovereign*; neither *tread* her under thy *Foot*, not *ſet* her upon thy *Head*. God made Woman at firſt of a Rib, which is placed between both.

In the *Government* of thy *Houſhold*, uſe her *Hands* as well as thine own *Eyes*; for good *Husbandry* and *Houſwifry* conſiſt as well in *ſetling* of things, as in *looking* to them: if thou *rule* in the *Hall* or *Parlour*, let her *rule* in the *Kitchin* and *Bed-Chamber*. To be ſhort, Let the *Keys* hang at her *Girdle*, but the *Purſe* at thine *own*: ſo ſhalt thou know what thou doſt *ſpend*, and how ſhe can *ſpare*. Yet do not *penuriouſly* keep her too *bare* of *Money*;

*ney*; but let thy *Hen* peck at the *Barn-door*, though thou ſet her not to *pick* at the whole *Heap*.

Above all things, when thou art *married*, avoid *Jealouſie*: a Man's *Miſtruſt* that his *Wife* is *diſhoneſt*, may but the ſooner make her *ſo*: and truly it is either *needleſs* or *bootleſs* to do ſo; it is not the *Italian* Lock, nor the cloſe *Mewings* of her up like a *Haggard*, that will ſecure her *Chaſtity*, who is addicted to *Wantonneſs*; if *Paſiphae* cannot have the *Company* of a *Man*, ſhe will be *bull'd*, and admit a *Bull*; and an ugly *Dwarf*, little more than a *Cubit high*, if ſhe cannot have an *handſome proper Man*, ſhall ſerve the turn of the *laſcivious Queen* (*Queen* I ſhould have ſaid) of whom the Poet *Arioſto* makes mention: For if a *Woman* be *modeſt*, no *Gold* will, like *Danae*, corrupt her; and if ſhe be *immodeſt*, nor *Grief* nor *Care* will amend her. *Jealouſie* is a *Fire* to which every thing adds *Fuel*: if a *jealous* Man's *Wife frown*, he ſtraight conjectures, either it is, becauſe ſhe *hates* him, or *loves* others *better*; if ſhe *ſmile*, it is, becauſe ſhe hath had *Succeſs* in her *Love*, or it is to *entice* another to *love* her;

if

if ſhe turns aſide her *head* from any Man, he thinks that ſhe only *diſſembles*; if ſhe caſt an *Eye* upon him, he thinks ſhe *courts* him; and then, like a Man poſſeſt with a *Frenzy*, he *ſtamps* and *ſtares*, and *tears* his *Hair* from his *Head*, and cries out, That *neither Fire in the Straw, nor Love in a Woman's Looks can be hid.* Thus he watcheth over every *Geſture* and *Behaviour* of his *Conſort*, as a *Cat* watcheth over a *Mouſe*, and ſeeks for that he would not find; like him that goes to the *Houſe of Office* in the dark, feeling about the *Seat*, for that which he is afraid to meet with.

LXV. *Eat not thine own Heart*; that is, do not vex thy ſelf with *thine own inward Thoughts*, neither lay the *Load* of ſuch things as *grieve* thee upon thine own *ſelf*: *Fire* pent in burns the more *furiouſly*; and *Bottles*, too cloſe cork'd up, often fly all in *pieces*, by the *ſtrength* of the *Spirits* with which they are *filled*. For as thoſe *Wounds* are moſt *dangerous* that *bleed inward*; ſo are thoſe *Griefs*, which are *too cloſely concealed*: However *keep* thy Miſhaps *ſecret* from thine *Enemy*, that he may not rejoice at them; but

but *reveal* them to thy ſincere *Friend*, that he may *pity*, *adviſe*, and *help* thee, if he can, or at leaſt may bear a *part* with thee: *Burdens* divided are eaſily *born*. Thoſe that want *true Friends*, to whom they may *open* themſelves, tell their *Minds*, and impart their *Vexations* and *Troubles*, are ſtrange *Cannibals*, for they eat their own Hearts.

LXVI. Have therefore with *Pylades* an *Oreſtes*, with *Damon* a *Pythias*, ſome faithful *Friend* to whom thou maiſt *impart* thy *Griefs* and *Joys*, thy *Fears* and *Hopes*, thy *Suſpicions* and *Counſels*, thy *Intentions* and *Affairs*, and whatſoever lyeth *hard* upon thy *Heart*. *Two faſt Friends are like Mill-Stones which are never ſingly made uſe of but by* Couples, *and each ſtandeth in need of the others help for the Performance of the Work whereunto they are ordained.* Yet take good heed with whom thou doſt *ſhake hands*, and *contract Friendſhip*; *try* the Man thou meaneſt to *truſt*, leſt ſhining like the *Carbuncle*, as if he had *Fire*, he be found, when he is *proved*, to be as *cold* as *Ice*. A wiſe *Soldier* will try the Proof of his *Armour*, before he *gird* it about him. Learn out therefore

( before

(before thou take a *Friend* into thy boſom) how he hath dealt by *others* with whom he hath *contracted Friendſhip*; for look how he hath ſerved *them*, ſo will he likewiſe deal with *thee:* and try him before thou haſt *need* of him, ſo ſhalt thou find what his Readineſs will be, to ſerve thee when *Neceſſity* requires his *Help*. When thou haſt gotten a *true Friend*, be ſure to *keep* him, be *faithful* to him, and *contented* with him; it is not a *Paradox* to ſay, *He that hath many Friends hath none:* for *true* Friends are like *Turtles*, which go by *Pairs*; not like *Starlings*, which fly in *Flocks*.

LXVII. Keep thy *Secrets*, if they be of any great *moment*, to thy ſelf; but be ſure, if thou impart them, let it be to none but thy faithful *Friend*; remember, that whatever *three* Perſons know, it commonly then ceaſeth to be any longer a *Secret*. Imitate the *Reſervation* of that wiſe *Roman*, who profeſſed, That if he thought his *Shirt* did know his *Secrets*, he would *burn* it. He that tells his *Errand* to every one he meets, is a *babbling Fool*; and he that diſcovers unto others his *Intentions* before-hand, courts

courts his own *diſappointment*: And as I would not have thee to *diſcover* thine *own* ſecrets, ſo neither would I have thee to be *curious* and *inquiſitive* into the ſecrets of *others*; leſt thou be put off with a *ſlur*, as the *Country-man* in *Plutarch*, put *him off*, who inquired what he carried *ſo cloſe* in his *Basket*, ſaying; *Friend, if you might know what it is, I ſhould not carry it ſo cloſe covered as it is.* Or as that *General* ſlighted the *curioſity* of his *Lieutenant General*, who came to know *when* and *whither* they ſhould *march*, ſaying, *Sir, when the Trumpet ſounds you ſhall know.*

But above all, in this *matter* be cautious, that you truſt not a *Woman*'s breaſt with ſuch *ſecrets* as thou wouldſt have *no* Man *know*; for, like *Sieves*, they are *rimarum plenæ*, and can *hold* nothing that is *poured* into them; and their *mouths* can no more *hold long* a *ſecret*, than they can a *ſpoonful* of *ſcalding Cuſtard.* All that may be ſaid, to *excuſe* a mans *folly* in this particular is, that we may venture to tell them our ſecrets, becauſe no *wiſe* man will imagine, that he may find them *there* repoſited, unleſs it be by ſome

*very Fool.* The Story of *Papirius Prætextatus*, will come in here very *pat* to our *Purpoſe*, who being but a *young Boy*, went along with his *Father* into the *Senate-houſe*, where many weighty Matters were *debated*, from whence when he came *home*, his *Mother* (being very *curious* and *inquiſitive*) took him aſide *privately*, and *queſtioned* him, what was *ſaid* and *done* there; the *Youth*, *ultra ætatem ſapiens*, being *wiſe* and *diſcreet* beyond his *Years*, to *elude* her *Curioſity*, and to keep from her the *Secrets* of *State*, told her; That the *Senate* had *concluded*, that every *Man* ſhould have *two Wives*; upon this ſhe *gathered* the *Roman Matrons together*, and told them what her *Son* had told her; who all *unanimouſly* went *preſently* to the *Senate*, and *petitioned* them, That ſince they had *decreed*, That every *Man* ſhould have *two Wives*; that they would alſo make a *ſecond Decree*, That every *Woman* ſhould have *two Husbands*: the *Senate* greatly marvelled at this ſudden coming of the *Women*, and their *Words*; till at length underſtanding how it was, they highly admired, and commended the *Boy* for his *Wit* and *Secrecy*; and to

*honour*

*honour* him the *more*, admitted him (though but a Child) to be a *Member* of the *Houſe*. It ſeems (though he was but a *green Youth*) that he had imbibed this *Principle* (though I believe it was not from his *Mother*'s Milk) that there is neither *Safety* nor *Wiſdom* in it, for a *Man* to entruſt a *Woman* with thoſe *Privacies*, which are of any great *Importance*, and require ſuch *Secrecy*, as is not to be *found*, or *expected* amongſt *tattling Goſſips*.

LXVIII. *Envy* no man's *Purſe* or *Eſtate*, becauſe it is *richer* than *thine*; the *envious* Man doth *murder* himſelf; for *Envy* conſumeth the *Heart* wherein it is nouriſhed, as the *Moth* doth the *Garment*, whereof and wherein it was *bred*. Not like the *Maid*, *Avicen* ſpeaks of, who, *feeding* her ſelf with *Poyſon*, was nevertheleſs very *healthful*, but yet *infected* others with her *venomous* Breath: but the *envious Man* may be compared to the *poiſonous Amphisbæna*, which, inſtead of *hurting* others, *bites* and *tears* her ſelf; who ſuffers his *Indignation* at other Mens *good*, like the *Fox* which the *Lacedæmonian* Boy ſtole and hid under his Coat,

to *gnaw out* his own *bowels*. But it is enough to *diſcountenance* this *Vice*, that in the Goſpel the *Devil* himſelf is called the *envious Man*.

LXIX. As I would have thee ſhun *Envy*, ſo likewiſe be thou ſure to avoid *malice* and *hatred*: he that *hates* another man is the *Patient*; he that is *hated* is the *Agent*, contrary to the *ſound* of the *words*; for the *Hater* is in *torment*, the *Hated* in eaſe: ſo that nothing in this World is ſo much to be *hated* as *Hate* it ſelf.

LXX. Take heed of being *vindicative*; for this as an *Impoſthume* breaking forth, commonly *ſtrangles* and *choaks* a man with his own *blood*: the *Bee* might keep her *ſting* ſtill, and not live like a *Drone*, did ſhe not in her *anger* imploy it to *envenom* the fleſh of him that puts her from him. It is ſafer to *forget* an injury, or *ſmother* it, than to go about to *avenge* it, if it were for nothing but this, yet this were *puniſhment* enough, that when thou goeſt about to avenge thy ſelf upon any man, all ſhall be ſure to be *laid open* in *Choler* that can be *remembered*, and his *Tongue* ſhall caſt all thy faults

faults in thy *teeth*. If he were a *Friend* that offended thee (ſaith *Seneca*) he did that he *meant* not; if an *Enemy*, he did but what he well might be *expected* to have *done*. If a *wiſe man* wrong thee, *endure* him; if a *Fool*, *forgive* him. Be not ſo fooliſh as to waſte time in the purſuit of an *Ignis Fatuus*, which *burns* only to *light* thee to ſome *Bog* or *Precipice*: yet becauſe thou mayſt ſay that *forbearance* will make men *preſumptuous*, and a *ſecond wrong* is *provoked* by *digeſting* the *firſt*, therefore I anſwer, thou mayſt revenge wrong, but not by *violence*, but by *Law*.

LXXI. Yet avoid going to *Law* as much as *poſſibly* thou canſt; for be thy Cauſe never ſo *good*, thou mayſt nevertheleſs not only *fear* the *packing* and *embracing* of the *Jury*, the *ſuborning* of *falſe Witneſſes*, the *bribing* of the *Judge*, and thoſe that are of *Counſel* with thee; but alſo the *quickneſs* of the *Wit*, the *ſubtilty* of the *Rhetorick*, and the *volubility* of the *Tongue* of thoſe that are *fee'd* to *plead* againſt thee. There was a *Lawyer* that *injuriouſly* kept a poor man's *Cow* from him, wherefore he went

immediately, and *complained* to the *King*; who having heard his *Complaint*, told him, That he would hear what the *other* could *ſay* to the *matter*; nay then, ſaid the poor Man, *If you hear him ſpeak, I ſhall ſurely loſe my Cow*; for he thought that the *ſmooth* Speeches, and *eloquent Rhetorick* of his *Adverſary*, would *effaſcinate* the *King*'s Ears, and lead him which way he pleaſed. To this our purpoſe, it is worthy the Obſervation, which *Socrates* ſaid before the *Judges* in his own *Defence*, touching his Accuſers; "My Lords (*ſaith he*) I know not how "you have been affected with mine *Ac-* "*cuſer*'s Eloquence, while you heard them "ſpeak; for my own part, I aſſure you, "That I, whom it toucheth moſt, was "almoſt drawn to believe, that all they "ſaid, tho' againſt my ſelf, was *true*, "when they ſcarcely *utter'd one word* of "*Truth*.

Avoid therefore I ſay, once more, the *waging* of *Law*, eſpecially I would not have thee go to thee *Lawyer* for every *Toy* or *Triſle*; for that will be to make him *Rich*, and thy ſelf a *Beggar*. An *honeſt Attorney* gave an *intimate Friend* of his

his, that had *commenced* a *Suit* at *Law* againſt another, this Counſel (and truly he deſerved a good *Fee* for it), *Make an end with the Lawyers, before they make an end of thee.* The *Courts* of the *Law*, (ſaith my Lord *Verulam* in his *Eſſays*) are like thoſe *Bramble-Buſhes, whereunto while the Sheep fly for defence and ſuccour, they are ſure to loſe part of their Fleeces.* There is an *old Story*, That a *blind* Man, and a *lame* Man went to travel together by the *Sea-ſide*; the *lame* Man, who was carried on the *blind* Man's *ſhoulders*, eſpyed an *Oyſter*, which he claimed, becauſe he *eſpyed* it; the other *claimed* his *ſhare*, becauſe he *carried* him to the *place* where he found it; the *Caſe* being *doubtful*, they *referred* it to the next Man they met, who in the *debating* of the *matter* eat the *Oyſter*, and gave them the *Shells.* Thus it fareth with many who go to *Law*, the *Lawyers* eat the *Fiſh*, and give them the *Shells*; that is, they *bleed* their *Purſes*, and that in a little time cures the *Heat* of their *Contentions*, as *Phlebotomy* cures *Fevers* and *Inflammations.* Yet I would not have thee *loſe* thy *Right*, nor ſuffer thy ſelf to be *fooled*, *wronged*, and *cheated*,

nor to let every *Carrion Crow* ride upon thy *Back*, and *pick out* thine *Eyes*: and to the end thou thy ſelf mayſt not run into the *Lapſe* of the *Law*, I adviſe thee to *live honeſtly*, to *treſpaſs* no Man *wilfully*, and to *render* every Man his due *carefully*.

LXXII. It well becomes a *Gentleman* to make ſome *Inſpection* into the *Laws* of the *Land*, which I adviſe thee to do; that if thou bee'ſt *commiſſionated* to be in thy *Country* a *Juſtice* of the *Peace*, all thy *Wit* to manage that *Office* may not lye only in the *Skull* of thy *Clerk*: For as one of our modern *Poets* ſaith, *It is the* Clerk *many times that makes the* Juſtice *of the Peace*. Many without Skill in this Particular, have run into very dangerous *Premunires*; but beſides this will make thee know, how to ſecure thy Eſtate againſt thoſe who may endeavour to pick a hole in it; *He had need* (we ſay) *of a long Spoon that eats with the Devil*. And yet further, this will diſcover to thee the *Knavery* or *Honeſty* of thy *Lawyer*, in the *Managery* of thy *Law-ſuits*, in caſe thou be ſo unhappy as to be *involved* in any. But I would not have thee to *ſtudy* the *Quirks* of the *Law*,

*Law*, for this may induce thee for thine *Advantage* to be a *Knave*; unleſs thou ſtudy them meerly to *ſecure* and *defend* thy ſelf from *them*. Briefly, ſtudy to attain ſo much *Knowledge* in the *Law*, as may ſufficiently *inform* thee of thine own *Right*, but not ſo much as to make thee *quarrelſome* and *contentious* with thy *Neighbor* or *Parſon*; for this were to put a *Sword* into a *Mad-man*'s hand. It is great pity, that it is ſo true, which once I heard a *wiſe Man* ſay, *That a good Lawyer is very ſeldom a good Neighbor*.

LXXIII. Avoid *Duels*; there are ſome whoſe *Fingers* itch to be dipt in *Blood*: and as among *contentious Men*, it is but a *Word* and a *Writ*; ſo among *ſwaggering Hectors*, it is but a *Word* and a *Wound*. But thou wilt ſay, I think it a *ſtain* to my *Credit*, and a *diſgrace* to my *Name*, if I ſhall not anſwer him, who having *abuſed* me in *Words*, hath ſent me the *length* of his *Sword*, and from whom I have received a *proud Challenge*. To this I reply; Wilt thou ſhew ſuch a *baſe Eſteem* of thy *ſelf*, and ſet ſo low a *Rate* on thy *Life*, as to ſtake it for a *Brawl* and a few *raſh Words* of an *Enemy*, and

yet

yet wouldſt be highly eſteemed of others? In ſuch a caſe be not troubled with a frivolous Report of *Diſhonour*; rather be *prodigal* of thy *Reputation* than thy *Life*; run not wilfully into an *Aceldama*, into the *Grave*, into *Hell* to be counted *valorous*; care not ſo much for the *Shame* of the *World*, as the *Danger* of thy *Body* and *Soul*. Men of *great Valour* have rejected *Challenges*, which have proceeded from thoſe who have had more *Heart* than *Brain*, more *Head* than *Wit*, and that without any *Blemiſh* at all to their *Credit*. When *Anthony* challenged *Auguſtus*, he anſwered, That if *Anthony* were *weary* of *Life*, there were ways *enough* to *Death* beſides *Duelling*. But ſay, Some will call thee a *Coward*; yet fear not *Shame* ſo much as *Sin*: thou haſt but one *Body*, do not *adventure* it upon the *Sword* of an *Enemy*; but one *Soul*, do not *adventure* it upon the *Sword* of *God*. Love a good *Name*, but yet as an *Handmaid* of *Vertue*; *wooe* and *court* common *Fame* no further than it follows upon *honeſt Courſes*, and *vertuous Actions*; and think thy ſelf but *baſe*, if thou ſhouldſt *depend* upon *vulgar Breath*;

which

which is *commonly* none of the *ſweeteſt*. It is as great a Symptom of a *crazy Reputation*, as it is of a *crazy Body*, to be too *impatient* upon every *ſlight* touch. And truly (methinks) it is *ſtrange*, That Men ſhould ſo *eagerly* purſue *Honour*, and ſo *hotly court* her, as to *vindicate* her upon any Man, who ſhould but touch her, though never ſo *ſlightly*, with the *Hazard* both of *Body* and *Soul*. Whilſt in their impious and inhumane *Duels* they make themſelves, if they ſurvive their *Antagoniſts*, either liable to be *hanged*, by the *Laws* of *men*, or to be *damn'd*, by the *Laws* of *God*: or finally liable to *both*, if God ſhew not more mercy to *them*, than they did to their *Brethren*, whoſe *Blood* they ſpilt in ſome *vain*, or, perhaps, *drunken* Brabble. But let them paſs, as dangerous Men to be *converſed* withal; only 'twere *good*, Men would hearken to *Gonſalvo*, that famous *Commander*, who was wont to ſay, That *a Gentleman's Honour ſhould be* de telâ craſſiore, *of a ſtronger Warp or Web, than that every ſlight thing ſhould catch in it, and be thought able to break it*. Think beſides, the bloody *Fact* being once *committed*, of thoſe *Terrours* which will

will (if thou haſt any *Grace* left in thee) dog thy *Conſcience* with the *frightful Viſions* of thy *murthered Friend*; and think moreover, how together with *him* thou haſt *murthered*, (unleſs thou canſt procure a *Pardon*) thy poor *Children*, and *undone* thy whole *Family*; and laid ſuch a *blemiſh* upon thy *Poſterity* after thee, as peradventure ſhall never be *blotted out* again, the *Stain* being laid ſo *deep* in *Blood*.

LXXIV. Be not too *venturous* in *expoſing* thy ſelf, like a *Knight Errant*, to *needleſs Dangers*; 'tis an *unhappy* Proverb, *He that courts Perils ſhall dye the Devil's Martyr*. I have heard, that, in our laſt *Civil Wars*, a young *Cavaliero* being well mounted, ſtarted out to *pickeer* with another of the Enemies ſide, and *killed* him; and returning in a *vain-glorious* manner to his *Company*, Prince *Rupert*, who then *commanded* that *Party*, and was a *Spectator* of his *Bravery*, asked him this *Queſtion*; Sir, pray reſolve me, whether you are an *elder* or a *younger* Brother? who *replying*, That he was an *elder* Brother; the Prince told him, *That he had then that day ſhewed his younger*

*Brother*

*Brother fair play for it.* And what got my Gallant by this; but inſtead of the *Applauſe* he expected, the *Eſtimation* of being *Fool-hardy*, rather than *truly valiant.* As I would not have thee *kneel* with the *Camel*, to take up a *Burden*, under which thou canſt not *riſe* again; ſo, with the *Elephant*, I would have thee, like a *ſtout* Man, to bear a *Caſtle*, if it be laid upon thy *Back.* There is a time for the *tolerancy* of a Man's *Croſſes*; and therefore neither, like the *wild Beaſt*, bred in a *cold Climate*, *run* from the *fire*, nor like a *Moth*, *fluttering* about the *Candle*, *run* into it.

LXXV. Come not *preſumptuouſly* into *places* where ſome are *contagiouſly* ſick, leſt thou come *untimely* to thy *Grave:* come not within the lifts of *Deſtruction*, he that would not *fall* into the *Pit*, muſt not *approach* the *Brink.* Likewiſe beſtow *Coſt*, as long as thou mayſt, to *continue* thy *Life*, by *upholding* and *repairing* thy *Cottage* of *Clay.* It is againſt the *Courſe* of *Nature*, and a way to *tempt* the very *God* of *Nature* to *deſtroy* thee, wilfully to *hinder* thy *Health*, or not to ſeek *Means* to preſerve it. *God* ſendeth ſeveral

veral *Diſeaſes*, and hath appointed ſeveral *Medicines* as *Remedies* to encounter them: therefore honour the *Phyſician*, and with King *Hezekiah*, lay a *Plaiſter* upon the *Boil*; ſay not Man's *Life* hath a *Period*, as the *Sea* hath its *Bounds*, beyond which it cannot *paſs*; and therefore think not, like a *Turk*, That, if thy *Time* be not yet come, that though thou thruſt thy *Head* into a *Cannon*, it cannot *kill* thee; for though *no Man* can live *one minute* beyond the *ſet Time* God hath *appointed* him to *live*, yet, by *refuſing* the *due Means* to *preſerve* thy ſelf, or by thy *Sins* and *Debaucheries*, thou mayſt *cut* thy *Days* the ſhorter. God, that *predeſtines* the *End*, doth as well *predeſtine* the *Means* tending to the *Attainment* thereof. This the *Pſalmiſt* makes *evident*, when he tells us, *The wicked and bloodthirſty men ſhall not live out half their days.* And we may obſerve, by our daily Experiences, That Men in *Fevers*, *Squinancies*, and *Pleuriſies*, are preſerved many years *longer* by timely *Phlebotomy*; who, without ſuch *Means*, would unavoidably and immediately *periſh*. To this purpoſe, I have read a remarkable

*Spaniſh*

*Spaniſh* Story, and it is this: There was in *Toledo* a *debauched young Gentleman*, ſcarce *twenty years* of *Age*, who, for *Robbery* and *Murder* was condemned to *dye*; and being *hanged* on the day of *Execution*, upon a *Gibbet*, ſuddenly there grew out of his, a little before *unfledged*, Chin, a *long Beard*, *white* as *Snow*, which when the *Archbiſhop* of the place, coming to the *Gallows*, obſerved; he gave the *amazed* People, that ſtood by, this *Conjecture* of ſo *ſtrange* an *Accident*, That God by this *wonderful* thing had ſhewn, that if the young *Man* had not *cut himſelf off* by his *vicious* and *abominable* Courſes, he might have *lived* to an extreme *old Age*. Say not, when thy *Glaſs* is *run*, do what thou *wilt*, thou canſt *ſtay* no *longer*; and the *Clock* will *ſtrike* when the *Minutes* be *paſt*; neither ſay, that that which *muſt* be *ſhall* be; and let *Death* ſeek thee, yet it ſhall not find thee, till thy *Time* be *come*, and therefore away with *Phyſick*, What ſhall *Means* do? For then a *Rope* upon thee; try every *Knife*; eat *Coloquintida* thy *Belly* full; frequent *Places*, where the *Air* about thee doth *infect*, and where the *Breath* of *one Body* is *Poyſon* to *another*;

*another*; and by the like *Reaſon*, thou mayſt excuſe thy *Wickedneſs*, and be *deſperately* and *diſſolutely* careleſs: But in *Matters* of *Hope*, where the *End* is not *known*, uſe *means* with *Aſa*, though thou *relye* not upon *them*; and though many times they *avail* not, yet take thou all the *faireſt Ways*, of all *lawful Remedies*, ſince God's *Determinations* are *concealed* from thee. And be not like thoſe *miſerable-minded* Men, who, if they fall *ſick*, had rather *dye* a *thouſand Deaths*, than *pay* the *Apothecary*'s *Bills*. Upon the *Miſer* in the *Epigram*, the *Quipp* lay *heavier* than his *Grave-ſtone*, in which it was *engraven*,

*Here lies Father* Sparges,
*Who dy'd to ſave Charges.*

Some others there be, who *ſtarve* their *Bodies* to make their *Purſes fat*; and put their *Bellies* into their *Bags*, as the *Epicures* put their *Money* into their *Bellies*; reſembling a *Dog* in a *Wheel*, who *roaſts Meat* for *others*, but never a *good Bit* for *himſelf*. Others *warm* themſelves only with the *ſticks* of a *Crow*'s *Neſt*, and dare not

not take ſo much as a *Faggot-ſtick* out of their *Stacks* and *Piles*, which they make to *out-live* all the *Woods* in the *Country* round about them: and *hoard* their *Corn*, rather to feed *Rats* and *Mice*, than *themſelves*; ſo that they will not *afford* their own ſelves ſuch *neceſſaries* as may keep them in *good ſort*, and whereby they may *preſerve* their *lives*. Yet I would not have thee to be like thoſe, who for every *Qualm* take a *Receipt*, and cannot make two Meals, unleſs *Galen* or *Hippocrates* ſtand by their *Trenchers*; if thou doſt ſo, thy *purſe* will ever be without *money*, and thy *body* never without *diſeaſes*.

LXXVI. I would have thee to follow thy *Study*, and thoſe *Affairs* in which thou art *concerned*; yet not to ſeek ſo *immoderately* the *Wealth* of thy *Brain*, or *Purſe*, as to loſe the *Health* of thy *Body*; neglect not thy *body* to accompliſh thy *mind*: when thy *weakneſs* checks thee, and thy *body* controuls thee from *aſſiduous*, *hard*, and *immoderate ſtudy*, and from *great* cares and affairs of importance, affect not ſo much *knowledge* or *wealth*, as to *debar* thy ſelf of thoſe

*things*, whereby thy *health* may be *regained* or *retained*.

LXXVII. Further, I adviſe thee to *ſtudy Men* as well as *Books*; take heed of thoſe that wink with one Eye, and ſee with the other, it is a Proverb worth obſervation,

*He that winks with one eye, and ſees with t' other,*
*I will not truſt him, though he were my Brother.*

Likewiſe take heed of thoſe, that have their *Beards* of *two colours*, or their *Head* of *one colour*, and their *Beard* of *another*, for they are *mark't*; and another Proverb bids us beware of thoſe, *whom God hath marked*. A man's *diſpoſition* is never better known than when he is *croſſed*; as *Proteus* never *changed ſhapes*, till *Hercules griped him*: but what a man is inward, is beſt to be diſcovered by theſe three things,

{*Oculis*, *Loculis*, *Poculis*,} by his {*Eyes*, *Purſe*, *Cups*.}

To

To this we may add a *fourth*, and that is *Anger*; for this *paſſion* will *lay him open*, as the *fire* burning in the *Chimney*, diſcovers all the *things* that are in the *Room:* and beſides theſe *four things*, the very *Lineaments*, *Colour*, *Complexion*, and *Habitude* of the *Body* may give us ſome *light* of the *Qualities* and *Diſpoſitions* of *Men* and *Women*, as is ſignified by theſe *Rimes*, in which the ſmall *Poet* ſpeaking firſt of Women, gives us this account.

*Fair and fooliſh, little and loud,*
*Long and lazie, black and proud,*
*Fat and merry, lean and ſad,*
*Pale and peeviſh, red and bad.*

Then for Men he gives us this Account following.

*To a red man read thy read,*
*To a brown man break thy bread,*
*At a pale man draw thy Knife,*
*From a black man keep thy Wife.*

LXXVIII. If thou takeſt *Tobacco*, which it matters not, whether thou doſt

or no; yet if thou takeſt it *moderately* and *Phyſically*, it may lawfully be *taken* as well as other *things*, which God hath afforded us, for our *delight* as well as our *neceſſity*: but to take it *vainly* as *too many do*, who are never well any longer than the Pipe, like a *Turkey-Cock's ſnout*, hangs *dangling* under their *Noſes*, or to take it meerly to *paſs away* thy *pretious time*, or as a *ſalt bit* to *draw down* thy *Liquor*, or as an *help* to *diſcourſe*, is both *ridiculous* and *blame-worthy*: but beſides, this *Indian Weed* immoderately *taken*, is very *prejudicial* to the bodies *health*, it dries up the *Lungs*, it *putrifies* the *Breath*, and being of a *Narcotick* quality, it *ſtupefies* the *Brain*, and *combines* with the *Bottle*, to make a Man a *very Sot*: which miſchiefs and inconveniencies, are altogether ſummed up in theſe *Rhimes*, by another ſmall Poet.

*Tobacco that outlandiſh Weed,*
*It dries the brain, and ſpoils the ſeed,*
*It dulls the ſpirit, it dims the ſight,*
*It robs a Woman of her right.*

LXXIX. *Hate ingratitude* above *all things*, for nothing is more *hateful* to *God* and *Man*: no *Billingſgate Scold* can fix a *worſe name* upon thee, than to *call* thee an *ungrateful* Perſon: it is worthy of remark, that *unthankfulneſs* and *unholineſs* in *ſacred Writ*, like an *Harl* of *Helliſh Hounds*, are *coupled* together: never therefore forget to be thankful to any one from whom thou haſt received a *courteſie* or *benefit*; in this thou wilt ſhew both grace and wit, for thankfulneſs for the *preſent benefits received*, makes way for *future ones*. In the *whole courſe* of *Nature*, Man may read a *Lecture* of *gratitude*; *Rivers return* their *floods* into the *Ocean*, from *whence* they *derived* their *ſtreams*; the *Clouds* of *Heaven repay* the *exhalations* and *vapours*, which the *earth ſent up* to *them*, with *fruitful Flowers*; thy *Flocks* and thy *Kine recompence* the *Paſture* and *Fodder* thou affordeſt them, with their *Fleeces* and their *Milk*; and thy *Bees*, for thy *kindneſs* in *hiving* them in thy *Garden requite* thy *love*, with their *Wax* and *Honey*: and as I would not have thee be *ungrateful thy ſelf*, ſo I adviſe thee to guard

thy ſelf againſt ſuch as are ſo; for theſe like the ſavage *Bears* will be apt to *bite* the Water that *quenches* their *thirſt*. *Save a Thief from the Gallows, and he will cut thy throat*: indeed there are not a *few* ſuch *Villains* to be *found* in the *World*, who are apt to return *evil* for *good*, and are not *aſhamed* to *degenerate* into ſuch *Monſters* (Monſters did I call them? I might rather have *termed* them *Devils*, who labour to *damn them* the *deepeſt*, that *ſerve* them the *moſt*) as to *hurt* or *betray* thoſe, to whom they are by *Nature*, by *Blood*, and by *kindneſſes* moſt *engaged* and *obliged*. When King *Richard* the *Third* purſued the *Duke* of *Buckingham*, to *put him to death* (for uſurping Tyrants uſe to cut down the ſtairs by which they climb up to their height) the *Duke* in his *extremity* did fly to one *Banniſter* his Servant, upon whom he had beſtowed *great Means* to *inrich* him. *Banniſter* very carefully conveyed him into a Coppice, adjoining to his *Manſion* Houſe, and there preſerved him, but within a while there is a *Proclamation* made, that whoſoever could reveal where

where the *Duke* was, if he were a *Bond-ſlave*, he ſhould be *enfranchiſed*, and made *free*; if a *Freeman*, he ſhould have a *General Pardon*, and be rewarded with a *thouſand Pounds*: hereupon *Banniſter* either for *fear* of *danger*, if he did *conceal* him, or hope of *gain*, if he did *reveal* him; *bewrayed* where his *Maſter* was: whereupon he was *apprehended* and carried to *Shrewsbury* where *King Richard* then lay, and there without *Arraignment*, or any *legal proceeding*, he was in the *Market place beheaded*. Whether *Banniſter* received the *proclaimed Reward*, or *no*, is *uncertain*; King *Richard* (*loving* the *Treaſon*, but *hating* the *Traytor*) ſaid (as it is reported) *that he that would be falſe to ſo good a Maſter, would never be true to any*: but certain it is, he *received* the *Reward* of a *Villain*, from *Divine Juſtice*; for himſelf was after *hanged* for *murther*, his *eldeſt Daughter* was *deflowered* by one of his *Carters*, or (as ſome ſay) *ſtrucken* with a *foul Leproſie*, his *eldeſt Son* in a deſperate *Lunacy deſtroyed* himſelf, and was found to have done ſo, by the *Coroner's inqueſt*, and his *younger Son* was *drowned* in a *ſhallow Puddle*.

LXXX. Be faithful to thy *Prince* and *Country*; and hate *Rebellion* and *Treaſon* as thou wouldſt the *Devil himſelf*, for he was the firſt *Rebel* and *Traytor* that ever was: it is but *juſt* that his *heart* ſhould be *pulled out* of his *breaſt* alive, who bears a *falſe one* to his *Prince*. Neither do thou *grumble* or *repine* at the *Taxes* and *Impoſitions* which are *laid upon* thee; for this is all thou *payeſt* to thy *Soveraign*, who, by his *good Government* and *juſt Laws* ſecures thy *Peace* and *Safety*, thy *Life* and *Liberty*, thy *Eſtate* and *Religion*. Obſerve it well, that in *all Ages* the ſin of *Rebellion* hath *conſtantly* been *attended* with one *ſwinging vengeance* or *other*. Take one remarkable inſtance of this, in *Corah*, *Dathan*, and *Abiram*, for whom the *Earth* it ſelf turned *Sexton*, and made their *Graves*. And as I would have thee according to *Chriſt's Injunction*, *Give unto Cæſar the things which are Cæſar's*; ſo would I have thee, *Give unto God the things which are God's*.

LXXXI. Wherefore be *juſt* in the *payment* of thy *Tithes*, for he that *Robs* the *Prieſt*, *Robs God himſelf alſo*. And

it

it will in the *end* rather *impoveriſh* than *increaſe* thine *Eſtate*: the *Rabbins* have a Proverb, and 'tis a *true* one, *Pay thy Tithes and be rich*: The *Eagle* which *ſnatched* the fleſh from the *Altar*, to carry it to his *young ones*, burnt them and his *Neſt* with a burning Coal which ſtuck to it, had a *due Reward* of his Sacriledge: above all things, meddle not with the *Lands* of the *Church*, for that will bring a *curſe* upon thoſe *lands* which I ſhall *leave* thee; to be ſure (according to Sir *Henry Spelman*'s obſervation) the *third Heir ſeldom or never enjoys the ſacriledge of his Predeceſſors.*

LXXXII. Take heed by all means that thou *break* not the *Peace* of the *Church*; for *Schiſm* is but the *Handmaid* of *Rebellion*: The better therefore to *preſerve* that, keep thy *private Opinions* in matters of *Religion* to thy ſelf, if they be *contrary* to the *eſtabliſhed diſcipline* of the *Church*. It is better thou didſt never wear a *Shirt* upon thy back, than thou ſhouldſt *quarrel* at *another's decent wearing* of a *Surplice*; this is but *tithing of Mint* and *Cummin*, *and neglecting the weighty matters of God's Laws*:

'Tis

'Tis a bad matter to *break* the King's *Peace*, but 'tis a *worſe* to break the Peace of *God*.

LXXXIII. My Son, ſince I by mine own *induſtry*, and *God* by his *Providence*, has provided for thee a fair *Eſtate*, forget not to be *charitable* to the *poor*, it is a *goodlier* ſight to ſee the *Poor* ſtanding at a *rich man's Gate*, than the *Porter*: and therefore as thou takeſt care to feed thy *Hounds* without doors, and to cloath thy *naked Walls* within with *Tapeſtry* and *Cloth* of *Arras*; ſo much more would I have thee to be careful, to *fill* the *bellies* of the *hungry*, and clothe the *backs* of the *naked*, that they periſh not with hunger and cold: for as *thou* takeſt *notice* of thy *comings* in, ſo *God aſſuredly* takes *notice* of thy layings out; to whom thou muſt one day give a *ſevere Account*, for every *idle Penny*, that thou haſt *ſpent*, as well as for every *idle Word* that thou haſt *ſpoken*.

LXXXIV. I have heard a ſtory of a Gentleman and his Son, and the paſſages in it are very well worth thy obſervation; and that thou mayeſt the better remember it, I will cut it as ſhort

as

as the *things* will bear: This Gentleman had one only Son, whom he called to him and told him, that he was going out of the World, and therefore desired him to remember these *three Precepts.*

*First, To take a good proffer when it was offered.*

*Secondly, Not to tarry at a Friend's House too long.*

*Thirdly, Not to go too far for his Wife.*

The young Gentleman promised him, that he would carefully observe them; but shortly after, there came a Gentleman to his House, who saw in his *Stable* a very good *Horse*, unto whom he had a very great liking, and for which he proffered 80 *l.* but he refused it, and would not part with him under an 100 *l.* that night his *Horse* was taken in the *Staggers*, and dyed; then he remembred his Father's first *Admonition*: wherefore he calls one of his Servants, and commands him to skin his Horse, and take the skin and hang it up in his *Barn*: which accordingly was done. After this he rides abroad to *visit* a *friend*, who made him very welcome, but he stayed there so *long*, that his

his friend was *weary* of him, and cauſed to be brought to Table nothing but *brown* bread: whereupon ſeeing nothing but *white* bread before, he bethought himſelf that he had not obſerved his Father's *ſecond Precept*; wherefore coming away, he *begged* one of the *brown* Loaves, telling them, that he liked the *bread* ſo well, that his *Butler* ſhould make the *like* for him: ſo they gave him a *Loaf*, which when he came home, he bid his Man to *hang* in a *Rope* by the *Horſe* skin. After this he bethinks himſelf of *taking* a *Wife*, wiſhed he was to a Gentleman's Daughter, which lived an *hundred miles* or *more* from him; thither he goes, and *woes* the *young Lady*, and all things were agreed upon for the *concluſion* of the *Match*: but being upon ſome *urgent* occaſion ſent for *home*, he acquaintod the old Gentleman after Supper with it, telling him, that his *return* ſhould be *ſhort*, and therefore craved that he might take his *leave* of his *Miſtreſs* over night; but the *old Gentleman* would by no means ſuffer him, but told him that he was a *better Husband*, and his *Miſtreſs* a *better Huſ-*

*wife*

*wife* than ſo; and that they would be up *time enough* in the *morning* to take their *leave* of him; but the *young Gentleman* being up *very betimes*, and having ordered his Horſes to be made ready, and bethinking himſelf, that it would not be *handſom* to ride away without *taking leave* of his Miſtreſs, he went to her *Chamber-door*, and *knock't* very *ſoftly*, but no body anſwering, and finding the *Key* in the *outſide* of the *Door*, he *unlock't* it, *peeped* in towards the *Bed*, where he eſpyed *two* in the Bed, and who ſhould they be but the old Gentleman's *Clerk* and his *Miſtreſs* aſleep? Wherefore ſtepping into the Chamber, he took away the young Man's *Breeches*, which lay upon a *Trunk*, and put them into his Man's *Port-mantle*; which after he came home, he cauſed to be *hung* by the *Horſe-skin* and the *Loaf*, and never went more to *viſit* his *Miſtreſs*. At this the old Gentleman marvelled greatly, and therefore he would ride to ſee what the matter was, and eſpecially to ſee his *Son-in-law*'s Eſtate. And being come to the young Gentleman's Houſe, he was very *richly* entertained; but being *wea-*

*ry*

*ry* with his *long* and *tedious* Journey, the *young* Gentleman brought the *old* to his *Chamber*, and there left him to take his *repoſe*. The next morning the old *Gentleman* was up *very early*, and walked abroad to ſee what a good Husband his *Son-in-law* was, and ſaw all things very *neat* and *handſom*. As he was walking about, one of the Servants went and told his *Maſter*, that the old Gentleman was *riſen* and *walk't* abroad; he hearing it, preſently aroſe, and met him, and then carried him into his *Stable* to ſee his *Horſes*, from thence he conducted him into his *Barn*, where the old Gentleman *looking up*, eſpyed the *Horſe-skin*, the *Loaf*, and the *pair of Breeches*, of which he deſired to know the *meaning*: Oh Sir, replied the other, thoſe hang there to put me in mind of the *three Cautions* my dying *Father* gave me, and ſo he told him the ſame I have before mentioned. I underſtand well enough, ſaid the old Gentleman, what the *Horſe-skin* and *Loaf* means, but do not, what the *Breeches* ſignifie. Why Sir, ſaid he, they ſignifie, that I had forgot that Caution my Father gave me,

me, *Not to go too far for a Wife.* Now thoſe *Breeches* are your *Clerk's*, whom I found, when I was at your Houſe, in *Bed* with your *Daughter*, and therefore ſhe is a *fitter* Wife for him, than ſhe is for me: and thereupon he related the whole ſtory, which when the old Gentleman, to his great grief had heard, he *diſcontentedly* departed, with a *Flea* in his *Ear*, and the *young Gentleman* ſtayed at *home* with more *Wit* in his *Pate*.

LXXXV. *Go* not, or *ſend* (if thou haſt *loſt* any thing, or art not in *health*) to *Cunning*-men, *Sorcerers*, *South-ſayers*, *Conjurers*, or *Witches*, for the *helping* thee to what thou haſt *loſt*, or for the *recovering* of thy *health*; for if thou once goeſt to *them*, thou ſhalt *always* have *need* of them: beſides, thou makeſt thy ſelf a *Servant* to the *Devil*. A Neighbour of mine, whom I ſhall not name, for the reſpect I bear him, having loſt ſome of his Goods, went to a *Cunning-man* or Conjurer, for the helping him to what he had loſt, who asking him whether he did *believe*, that he could *help* him to it; for (ſays he) it is a *Principle* amongſt *us*, that the *firm belief* of the

the party that addreſſes himſelf to us, that we can help him, is of as much force, for the accompliſhment of his deſires, as all our *Schemes*, *Figures*, *Characters*, and *Conjurations*. My Neighbour hearing this, told him that he now came to him with that *firm belief*: whereupon the *Cunning-man* (for ſo he was *ſtyled* and *accounted* to be) asked him what *Goods* they were which he had *loſt*? he told him, one of his *beſt Horſes*: having thus anſwered, the *Cunning-man* withdrew himſelf into an inner Room; but my Neighbour being very deſirous to *ſee* what he *did*, or to *hear* what he *ſaid*, went very *ſoftly* to the *door*, where attentively liſtening, he heard him ſay to the Devil, *Thy Servant in the next Room hath loſt one of his beſt Horſes, which thou muſt help him to again*; which as ſoon as my Neighbour heard, he anſwered, *That he would not have his Goods upon ſuch terms, but ſaid, rather than he would be the Devil's Servant, he would loſe his Horſe and Saddle too*, and ſo away he came, leaving the *Conjurer* and the *Devil* at a *Parley*.

LXXXVI. If thou walkeſt in the paths

paths of *Policy*, thou muſt be careful how to be *reſerved*, not like the *Snail*, leave a *Trace* where thou haſt *gone*, for that may betray thee; he that lyes at too *open* a *Ward*, may ſoon be *hit*. But thy way muſt be like that of an *Arrow* or *Bullets* through the *Air*, quick for *Diſpatch*, and ſafe for *Secrecy*: or rather thou muſt be like the River *Arar*, which flows into *Rhodanus* with ſuch an *incredible ſoftneſs*, that it is not to be *diſcerned* which way it *ebbs* or *flows*. He that taught us to be as *innocent* as *Doves*, taught us alſo to be as *wiſe* as *Serpents*. The *changes* and *chances* of a Man's *life*, are as *Caſts* at *Dice*, *good* and *bad*; a *good* one may be *marred* with *overſight*, and a *bad* one may be *mended* by *good play*. *Fortune* is like the *Market*, where many times, if you can ſtay a little, the *price* will *fall*: And again it is like *Sybylla's Offer*, which at firſt offereth the *Commodity* at *full*, then conſumeth *part* and *part*, and ſtill holdeth up the price. For *Occaſion* turneth a *bald Noddle*, after ſhe hath preſented her *Locks in Front*, and no hold taken: or at leaſt turneth the *Handle* of the *Bottle*, firſt to be *re-*

*ceived*, and after the *Belly* which is hard to *claſp*. There is certainly no greater *wiſdom* than to *time*, and *conſider* the *beginnings* and *onſets* of things. *Dangers* are no more *light*, if they once ſeem ſo; and more dangers have *deceived* men, than *forced* them. Nay it were better to *meet* ſome dangers half way, though they come nothing near, than to *keep* too *long* a *Watch* upon their *Approaches*: For if a man watch too long, it is *ten to one* but he will fall *aſleep*. On the other ſide, to be deceived with too long *ſhadows* (as ſome have been, when the *Moon* was *low*, and *ſhone* on their *Enemies back*) and ſo to *ſhoot* off before the time; or to *teach* dangers to come on, by over *early buckling* towards them, is another *Extreme*. The *ripeneſs* or *unripeneſs* of the *occaſion* (as we ſaid) muſt ever be well weighed; and generally it is good to commit the *beginnings* of all *great* Actions to *Argus* with his *hundred Eyes*; and the *ends* to *Briareus* with his *hundred Hands*: firſt to *watch*, and then to *ſpeed*. For the *Helmet* of *Pluto*, which maketh the *Politick* man go *inviſible*, is *ſecrecy* in the *Counſel*, and *celerity* in

in the *Execution*. For when *things* are once come to the *Execution*, there is no *Secrecy* comparable to *Celerity*. Yet meaſure not *Diſpatch* by the *Time*, but by the *Advancement* of the *Buſineſs*. For as in *Races*, it is not the *large ſtride* or *high lift* that makes the *Speed*: So in *Buſineſs*, the *keeping* cloſe to the *matter*, and not *taking* of it too much at once, *procureth* diſpatch: And many *times*, and in many *things* it is *better* to make more *uſe* of the *Ballaſt* than of the *Sail*: And as we ſay in the *Schools*, that it is eaſier to *oppoſe* than *anſwer*; ſo 'tis eaſier to *prevent* dangers than to *tarry* for them, and better to have a good *Buckler* to keep off the *blow*, than a good *Plaiſter* to heal the *wound*. But be ſure thou doſt not, like *Machiavel*, in all thy *Politicks* leave out the *Grace* of *God*, or the *Principles* of *Honeſty* and *Juſtice*. In all thy *Actions* be *wiſe* rather than *crafty*, and piece the *Fox-skin* with that of the *Lamb*. For as our *Saviour* doth adviſe us to be as *wiſe* as *Serpents*, ſo doth he alſo adviſe us to be as *innocent* as *Doves*. Imitate thoſe *skilful* and *honeſt* Phyſicians, who mix all their *Deleterious* Pre-

ſcriptions with *due* Correctives. Climb to *Preferment* rather by thy *Vertues* and *Merits* than by thy *Politicks*, if thou wouldſt avoid the *cenſure* and *fatal end* of *Boniface* the Eighth, of whom it was ſaid, that he entred into the *Popedom* like a *Fox*, lived like a *Lyon*, and dyed like a *Dog*. And as I would have all thine *Actions* and *Deſigns* mixt with *Honeſty* and *Simplicity*, ſo I would thoſe *Counſels*, which thou *imparts* to others, to be no way *pernicious*, either to the *Life*, *Eſtate*, or *Honour* of any Man. *Wicked Counſellors* are but the *Devil's Agents*, and they that hearken to them, and take up their *ungodly Propoſitions*, are like thoſe *Sponges* that ſuck up *Aqua Fortis*, which will afterwards conſume and confound them. Never make *God* or *Religion* thy *Stalking-Horſe*, to *gain* thoſe *deſigns* at which thou doſt level thine Eye. (My Son) whether thou conſidereſt the *foul* ways or *fatal* ends of ſuch *Achitophels*, thou ſhalt find in the Concluſion, that *Honeſty is the beſt Policy.*

LXXXVII. Beware of thoſe that *pretend* to *Religion* and *Godlineſs*, but have

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it not in them, who *Canonize* themſelves and call themſelves the *Saints*, but will not call thoſe, whom we know to be *glorious Saints* in *Heaven* by that *ſtyle*; which though they *refuſe* to do for *Honours*, yet ſo ſhould they do if it were but for *diſtinctions* ſake, to difference them from other Men. And here I cannot but tell thee a *pretty Story*. A *Preſbyterian* Parſon ſent his Man upon *Sunday* Morning (his old ones being done) for a pair of *new Shooes* to his *Shoomaker*, whoſe *Chriſtian* Name was *Paul*, but his *Servant* ſtayed till he was in the midſt of his *Sermon*, in which juſt as his Man ſtept into the *Church*, his *Maſter* with a *loud voice* ſaid, but what ſaith *Paul*, who replied as *loud* (thinking that his Maſter had ſpoken to him about his Shooes) *Marry, Sir, he ſaith, that you ſhall have no new Shooes, till you have paid for the old ones.* Now had he ſaid, but what ſaith *Saint Paul*, he had *prevented* ſo *groſs* and *ridiculous* a *miſtake*. Theſe are the men, that ſeem to *gape* ſo *wide* after *Holineſs*, as if they would take it *all* into *themſelves*, whereby they reſemble the *Fiſhes* of the *Sea*, which by their *wide*

mouths ſeem to *ſuck* in the *whole Ocean*: whereas if a man *cuts them up*, he ſhall not find ſo much as *one drop* of *water* within them. For if thou note their *Pride*, *Vain-glory*, and *Hypocriſie*, their *raſh Judgments* and *uncharitable Cenſures* of all *other* men, their *Covetouſneſs*, *holy Cheats*, and *falſe Dealings* with thoſe with whom they *commerce*, their *Contumacies* and *Rebellions* againſt the *King* and his *Laws*, together with their *Unmercifulneſs* and *Tyranny* over thoſe over whom they have gotten the *Power* and *Dominion*, as *ſignally* appeared by their *Plundring*, *Sequeſtring*, *Articling* againſt their *Paſtors*, and *thruſting themſelves* into their *Livings*, and by their *Decimating*, *Plundring*, *Sequeſtring*, *Shipping*, *Impriſoning*, and *Murthering* their *Brethren*, yea and their *Soveraign Himſelf alſo*, and what is *worſe* than *all* theſe, their to this *very day* not *repenting themſelves* of all theſe *Villanies*, as is plainly manifeſt by their *proneneſs* and *inclinations* to *relapſe* into the *ſame*, if they had the *power* ſo to do upon every *Overture*, thou ſhalt find them only to be *Oliver's Saints*, and not *God's*. Theſe men make

uſe

uſe of *piety*, more to *deceive* men than to *pleaſe* God. They uſe *Religion* as ſome men do *Glaſs-eyes*, meerly to *honeſt* the *ill-favouredneſs* of their *faces*, not that they may ſee, or be the more *inlightned* by them. They have learned that *Principle of Machiavel*, *That a man ſeek not to attain Vertue it ſelf, but the appearance of it only, becauſe the credit of it is a help, but the uſe of it is a cumber.* They *ſpeak* as if their *Tongues* were *tipt* with *Religion*, but their *Deeds* are far from it. They are as *Lillies*, *fair* in *ſhew*, but *foul* in *ſcent*. They *ſpeak* ſo *fairly*, and *deal* ſo *foully*, that a man would not believe they were made *all of a piece*; but when the *wind ſings* and *whiſtles* in the *leaves*, look after for a *ſtorm*. Take heed of theſe *Devils* wrapt up in a *Samuel*'s *Mantle*, *truſt* them not when they *ſpeak*, as though *nothing* but *Goſpel* could *drop* from their *lips*, for in their hearts they *mumble* over the *Devil*'s *Pater Noſter*.

LXXXVIII. 'Tis no *impolitick* matter, when thou payeſt off thy *Bills* to thy *Mercer*, *Taylor*, or any other *Tradeſman* with whom thou dealeſt, not to

truſt the *croſſing* of their *Books*, without a *Receipt under their hands*, ſo thou ſhalt be ſure never to *pay* for the *ſame* things *twice*: And ſo alſo, when thou receiveſt any *Letters* of *importance*, be ſure to put them upon the *File*, for thou knoweſt not of what *importance* they may be to thee for the *time to come*; eſpecially thoſe that are *ſealed* with a *Coat of Arms*. I knew an *ancient Knight*, whom *Age* and *Experience* had made a very *prudent* and *politick* Perſon, who when he received from any *Gentleman* or *Perſon* of *Quality* a Letter ſo *ſealed*, would be very careful in the opening of it, to *preſerve* the *Seal intire*; and he gave this Reaſon, why he was ſo *careful* in this *ſeemingly ſlight* matter, becauſe if any thing written in ſuch Letters, might hereafter be *denied*, or called in *Queſtion*, he might ſhew how the buſineſs ſtood, under the *Hands* and *Seals* of the Parties. But if thou receiveſt *Letters* that may import *ſecrecy* or any *danger* to thy *Self* or *Friend*, remember that as *ſoon* as ever thou haſt *read* them to thy ſelf, that thou commit them to *Vulcan*; remembring that as *Bellerophon* came to a *fatal*

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end, by thoſe *Letters* which he himſelf *carried* and *delivered*, ſo many have done the like, by thoſe *Letters* they have *received* and *kept* by them: as by Inſtances may be made appear, almoſt in *all Hiſtories*.

LXXXIX. Shun *Neutrality*; *Alphonſus* obſerved, That the *Senenſes*, *Neuters* in the *Italian* Wars, became at length a *Prey* to *both* ſides, comparing them to ſuch as dwell in the *middle* Story of an *Houſe*, annoyed by *Smoak* from *beneath*, and *Duſt* from *above*.

XC. When thou art *weary* of thy *Study*, or any other *Employment*, take ſome honeſt *Recreation*; uſe *Hunting* or *Hawking*; either *ſtart* the *Hare*, or *diſlodge* the *Buck*, or *unkennel* the *Fox*, or *rouze* the *Hart*, or *unperch* the *Pheaſant*; *Recreations* which are *honeſt*, are as *neceſſary* for the *Mind*, which is employed in great *Affairs*, and *Cares* of *Importance*, as *Meat* is for the *Body*, which is *exhauſted* with *daily Labour*: But follow not thy *Sport* with *Chafing*, for it is a moſt *improper* thing to ſee Men follow their *Paſtimes* with *fretting* and *pelting*, for thus, like a *leaking* Ship, they ſuffer the *Water*

to

to *ſink* them which ſhould *bear* them up: I mean, they let that which ſhould be their *Recreation* and *Delight*, be their *Vexation* and *Diſquiet*. There are as well *generous* Delights, as *ingenious* Studies; and the one muſt lend ſome *ſweetneſs* to the other; divers while they have been ſo *preciſe*, that they thought they might not *delight* in any *ſport*, at laſt come to be ſo *creſt-fallen*, as that they take no *Delight* in *any* thing: Nature made them *ſociable* becauſe ſhe made them *Men*, but they have *ſullenly* ſtrayed from the *Drove*, and abandoning all *Mirth* and *Jollity*; carry always *cloudy* Fore-heads, which is no way *commendable*, *no* not in an *Horſe*: Doubtleſs *God* loves a *chearful Man*, as well as a *chearful Giver*: and ſuch aſſuredly *deceive* themſelves, who think that they ſhall never *look*, like *bleſſed Angels* in *Heaven*, who *look* not like *tormented Devils* here on *Earth*; or that they ſhall never *ſing there*, unleſs after a moſt *diſconſolate* and *diſcontented* manner, they *whine* and *pule here*, and ſpeak as *ſmall* as an *Hair*: *Religion* conſiſts not in *drawling Tones*, or *making* of *Faces*; for a Man may

may perform his Duty more *acceptably* to *God*, without, than with *diſ-figuring* his Countenance; otherwiſe our *Saviour* himſelf would not have ſaid, *Be not of a ſad* (or as another *Tranſlation* reads the word σκυθρωπὸς) *Be not of a ſowre Countenance:* do thou therefore uſe *lawful* Recreations, and keep up an *honeſt merry* Heart.

XCI. But, above all Recreations, I recommend unto thee theſe two; good *Horſemanſhip*, and *Skill* at thy *Weapon*; the *one* highly becomes a *Gentleman*, and will make him *ſerviceable* to his *Prince* and *Country*, if any *Occaſion* be; the *other* will teach him how to *guard* and *defend himſelf:* nevertheleſs I would not have thee ſuffer thy *Skill*, in that which I *laſt* mentioned, to make thee *quarrelſome*, or the more *confident* in thine own *ſtrength*; but rather uſe thy *Rapier* as a *defenſive* than an *offenſive* Weapon, and as a *Shield* rather to *ward* the *Blow*, than *give* one.

XCII. Be not addicted to *ſuperſtitious* Vanities; ſome will look *pale* preſently like *Death*, if the *Salt-ſeller* fall towards their *Trenchers*; others will take it for an

an *omen* that they ſhall be *croſſed* in thoſe negotiations they go about, if a *Hare* chance to *croſs* them in their way, when the *croſs* lies *only* in *this*, that they could not *catch* her; others, if they do but *ſtumble* at the *Threſhold*, will not take their *Journey* that *ſame* day, but *defer* it to *another* time; others will by no means *pare* their *Nails* on *Friday*, becauſe they ſay it is a *croſs day*; many of theſe make *Erra Pater* their *old Teſtament*, and the *Shepherds Kalendar* their *New*; and take all that they ſay, to be as *true* as *God's Oracles*; others if they but hear a *Crow croke* from the Roof of their Neighbours Houſe, they preſently ſet their Houſe in *order*, ſaying they ſhall *dye* and not *live*; and were I diſpoſed to *recount* all the *Roman ſuperſtitions* of this kind, as their *Dies faſti, & nefaſti*, their *unfortunate* and *fortunate* days, their *inſpections* into the *Entrails* of Beaſts, and their *Augurations* and *Sooth-ſayings*, upon the *flight* of *Birds* and the *noiſes* they make: I might reckon up a *thouſand* ſuch like vanities as theſe.

Others there are who put their confidence in *Aſtrologers*, and therefore when

when they *fall ſick*, the *Stars* are their *Counſellors*, they take their *Almanack*, if they find it an *evil* day, when their ſickneſs *began*; their Soul is poured out upon them, they fear that they ſhall not only be *weakned* and ſore *broken*, but that their Health paſſing away as a Cloud, they ſhall go the way of all the Earth; that the *Grave* ſhall be their Houſe, and making their Bed in the dark, the *Worms* ſhall feel their Sweetneſs, and therefore making their *Wills*, they take their leave of all the *World*: But if it be a *good* day, they doubt not, but all Sickneſs ſhall be taken away from them; that *Health* ſhall be unto their *Navel*, and *Marrow* to their *Bones*; that their *Fleſh* ſhall be as *freſh* as a *Child*'s, and return as in the days of their Youth. In the Year of our Lord 1524. one *Bolton*, *Prior* of St. *Bartholomew*'s, liſtening to the *Prognoſticators*, who then *generally* foretold, That upon the *watry Trigon*, which ſhould happen in the *Month* of *February* that year, many thouſands ſhould periſh by a *Deluge*, cauſed an Houſe to be builded upon *Harrow* on the *Hill*, whither he carried for himſelf and Family, Proviſion for

two

two months; ſo great a fear of an *Inundation* poſſeſt him, and ſo great *Credence* gave he to the *Almanack-Maker's Predictions*; yet was there not a *fairer* Seaſon many years before.

Others there be who are very fooliſhly *ſuperſtitious*, in reference to their *Dreams*: ſuch a one was that *Knight* in the Reign of King *Henry* the *Firſt*, who dreaming that one was about to ſtrangle him with his *own Hair*, aſſoon as he was awake cauſed it all to be *cut off*, though he *delighted* much in it: to whom we may join thoſe, who if they but *dream* forſooth of *Eggs* or *Bees*, they preſently conclude, they ſhall hear of *Anger* the *next day*; or if they *dream* of *Flowers* or a *Garden*, they ſhall hear of a *Funeral*: now the Reaſon of this vain *Superſtition*, is grounded upon this, becauſe they take an *exact* notice when they *hit*, but not when they *miſs*. I am not ignorant that *Artimedorus*, in his *Oneirocriticks*, gives us a large account of the Signification of thoſe *Dreams*, which poſſeſs our *Brains* in the night; but for mine *own* part, I hold them to be of no *Signification* at all, unleſs they come by *Divine*

*vine Immiſſion:* of which kind (not to ſpeak of thoſe which we meet with in *Holy* Writ) I take *theſe two*, which I ſhall now relate to be; the *firſt* of which *ſignifies*, That *God* comprehends in himſelf all *Wiſdom*; and that all *Men* in the World are *Fools:* and the *ſecond*, That *Divine Juſtice* will not ſuffer *Murther* to go *undiſcovered.*

1. A *Noble-Man* of *Rome* dreamt, that he was ſitting in the Shop of an *Apothecary*, into which a great *Rabble* ſuddenly ruſh'd, and catching up all the Glaſſes and Bottles that they found filled with *Syrups*, and *diſtilled Waters*, they drunk up every one of them, except *only* one *great Bottle*, out of which they ſucked not up ſo much as *one Drop*: after them he ſeemed to ſee a *Perſon* of a very *Majeſtical* and *Venerable Aſpect*, who came likewiſe into the ſame Shop; and as ſoon as he eſpied that *Bottle*, which all the reſt had *refuſed*, he ſet it to his mouth, and drank up *every Drop* of that *Liquor* with which it was *filled*; and having done ſo, he likewiſe departed: at whoſe *Perſon* and *Action* the *Noble-Man* admiring, asked the *Apothecary*, who

who that *Reverend Man* was? to whom he replied, *Oh, Sir, that Perſon you ſaw was God, and the Water in the great Bottle, which he drank up, and which all the other Rout refuſed, was Wiſdom.* Upon which the *Noble-Man* awaked, highly pleaſed with his moſt *excellent Dream.*

2. The other is this; Two *fellow-Travellers* riding together, came, by night, to a certain Town, where they *parted*, the one to his *Friend*'s Houſe, the other to a common *Inn:* he that lodged at his *Friend*'s Houſe, *dream't*, that he ſaw his *Companion*, that lodg'd at the *Inn*, ſtand at his *Bed-ſide*; and deſired him, that he would ariſe, and make haſte to help him, or he ſhould be *murthered* by his *Hoſt*; but being very *drowſie* and *weary* with his *Journey*, he aroſe not: wherefore in a ſhort time after, his *Companion* again appeared and requeſted him more earneſtly, to *ariſe* and *ſuccour* him; but he making no account of all this ſlept again: but he left him not ſo, but appeared unto him the *third Time*, all *bloody*, telling him, that it was now too *late* to implore his *Aid*, but yet he requeſted him to *avenge* his *Blood* upon the *Murtherer*, his

his *Hoſt*; who (as he told him) had *killed* and *buried* him in his *Dung-Mixon*, where he ſhould find his *Corps*: at which the other *ſtarted* out of his *ſleep*, and aroſe, and taking the *Officers* with him, *ſecured* mine *Hoſt*, and upon further ſearch found the Body of his Fellow Traveller, with his *Throat cut*: and ſo by this means *God diſcloſed* the *Murther*, and thoſe that had an hand in it were brought to *condign* puniſhment.

My Son, if ſuch fooliſh *Conceits* and *Phancies* as thoſe which I have before mentioned, call at thy *Door*, uſe them as *vagrant* Paſſengers, with *ſlight* reſpect, let them not take up any *lodging* within thee. But though I would not have thee *ſuperſtitious*, yet I would have thee *devout*.

XCIII. Wherefore forget not to begin and end with *God*, by thy *morning* and *evening* Devotions; ſo will every thing thou ſetteſt thine hand about *fadge* and *proſper* the better, yea the *quicker* ſhall be thy diſpatch; for as the *Dutch* Proverb hath it, *Stealing never makes a man rich, Alms never make a man poor, and*

*Prayer never hinders a man's buſineſs.* Before thou doſt compoſe thy ſelf to take thy reſt, make up thine accounts between *God* and thine own *ſoul*; and conſider what the day *paſt* thou haſt *thought*, *done*, or *ſpoken* amiſs; *Short reckonings* (we ſay) *make long friends.* And where thou haſt found that thou haſt *failed* in thy *duty*, reſolve to *amend* the *next* day following: but be ſure thou make good thy reſolutions, that thou reſemble not St. *George* on the *Sign Poſt*, always *ſeeming* to *ſtrike* at, but never *wounding* the *Dragon:* or that of the *Archer*, always *aiming* at, but never *hitting* the mark: good *intentions* are but *Buds*, but *God* requires we ſhould bring forth *Fruit* meet for Repentance. But above all cloſe not thine eyes, without begging pardon for what is paſt; remembring that *ſleep* is too much like *Death*, to be *truſted* without a man's *Prayers.*

XCIV. Keep thy ſelf to the true Principles of *Piety*, *Virtue*, and *Honour*; for this will bring thee to a *better* Inheritance than I ſhall *leave* thee: eſpecially

I would have thee well *grounded* and *ſetled* in *Religion*; the beſt profeſſion of which I have ever eſteemed that of the *Church* of *England*, in which thou haſt been educated, yet I would have thine *own* judgment and reaſon now *ſeal* to that *ſacred Bond* which *Education* hath *Written*, that it may be *judiciouſly* thine *own* Religion which thou doſt *profeſs*, and not *other* mens *Cuſtom* or Tradition.

XCV. My Son, as for *Travelling* it is very good, if it be uſed well; *Homer* highly exalts the *wiſdom* and *experience* of *Vlyſſes*, which he gained in his *twenty* years *Travels*; for as he tells us,

*Multorum mores Hominum conſpexit,*
*& Urbes.*

He obſerved the *Cities* and the *Manners* of the People whitherſoever he travelled; and from thence drew ſuch uſeful *Theories*, as made him a moſt *accompliſhed* Perſon. Indeed he that Travels with *Wit* in his *head* as well as *money* in his *Purſe*, makes the *whole* World his

*Library*, and *all* men therein his *Books*: but fill not up thy *Table-Book* with *trivial ſlight* Obſervations, for that will call thy *judgment* and *diſcretion* in queſtion; as it did *Tom. Coryat*'s of *Odcomb*, who gives us an account where he *made water* when he was in *Italy*, what the *mending* of his *Stockings* coſt him there, and how he hardly eſcaped the loſing of his *Teſticles*, with a *thouſand* of as *mean* occurrences, as theſe. Let thine obſervations in thy Travels be *weighty* and *material*; obſerve the *humours* and *conditions* of thoſe Nations amongſt whom thou ſhalt come; their *Cuſtoms*, *Ceremonies* and *Religion*, that ſeeing their *Idolatry*, thou mayeſt the more firmly ſtick to thine *own* Religion, which thou doſt *profeſs*. Next take notice of their *Churches* and *Oratories*, and whatſoever is *notable* in them, their *Government*, *Laws*, *Judicatures*, and *Proceedings*, againſt *Malefactors*. with their *dealings* in matters of *Traffick* and *Commerce*, their *Caſtles*, *Magazines*, and *Diſcipline* in *War*, their *Ships*, the *commodiouſneſs* of their *Havens*, their *Rivers*, *Fiſh*, *Birds*, *Beaſts*, and

and *Mines* of all ſorts, their *Buildings*, *Structures*, and all thoſe *curious* Arts, which ſeem to be *peculiar* to the *genius* of the *People*, and every thing that *juſtly claims* a man's *wonder* and *admiration*: for by theſe thou ſhalt the better acquaint thy ſelf with the *wonderful* operation of the *handy-works* of *God*, and ſhalt the *clearer* ſee his *infinite wiſdom* in his *Government* of this *inferiour* World. Finally *note* the *Virtues* of the *people* and *imitate* them; their *Vices* and *Vanities* likewiſe, but to *avoid* and *abhor* them. There are many *young Sparks* that travel abroad, who leave the *Engliſh Gentleman* they *carried out* with them, and bring home again nothing, unleſs it be a *formal Spaniard*, a *drunken Dutchman*, or an airy *Frenchman*: nay it is well if they bring not home a *Turk* inſtead of a *Chriſtian*; inſtead of returning like *Solomon*'s *Ships* fraught with *Gold*, they return furniſh't only with *Apes* and *Peacocks*; my meaning is, they return learned *only* in the *pride* and *vanity* of thoſe *Foreigners*, amongſt whom they converſed with in their Travels; inſtead of

taking a *due* cognizance of *thoſe* things which are of ſuch *worth* and *remark* as might *enrich* their *judgments* and *underſtandings*. Doubtleſs it cannot be worth a man's *coſt*, *pains*, and *perils* to go ſo far (as ſome do) only to learn a *new Mode*, or a *new Oath*, a *politick ſhrug*, or a *mimical cringe*, or a little Gibberiſh *pronounced* with an *ugly Face*: If this be *all*, it were better for my young *Gallant* to be *chained* at home in the *Chimney corner*, like a *Monkey*, than to return ſuch an *Ape*.

Wherefore, if thou intendeſt to travel, and to avoid theſe *Rocks* upon which others have *daſht* themſelves to *pieces*, take along with thee a *grave* and *wiſe* Companion or Tutor, who by his *own* former Travels hath acquainted himſelf with the things forementioned: for *Travels* by *Land* are like *Voyages* by *Sea*, *unſafe* without a *skilful Pilot*. And furthermore take along with thee, theſe few *advices* and *neceſſary cautions*, which I ſhall give thee.

Firſt be *grave*, *ſober*, and *reſerved*; *Momus* found great *fault*, that the great *Creator*

*Creator* had not made men with *Windows* in their *Breaſts*, that men might have *ſeen* into their *inſides*; and a bold *Atheiſt* he was, that thus durſt impeach the *wiſdom* of *God:* but ſure I am, 'tis a very *grand* folly for any man to make as it were ſuch a *Window* in his *own* Breaſt, eſpecially when he *Travels* into *foreign* Countries; the way to *put by* thoſe *miſchiefs* which may befal thee in thy Travels, is to *lye* at a *cloſe* guard; and not be like *Cryſtal*, for every one to ſee through thee.

If thou travelleſt into *Italy*, *munite* thy ſelf there from *three* things moſt eſpecially,

The { *Men*, *Women*, *Inquiſition*. }

For the *Men* there are very *jealous* and *vindicative*; the *Women unchaſt* and *allective*, and very much *affected* with the *Engliſh* above all men; and the *Inquiſition* is like *Hell*, from whence there is no *Redemption:* to avoid *which* in all *thoſe* Countries where *that* is *ſet up*, take

heed of raiſing *diſputes* concerning *matters* of *Religion*; for this will make thee guilty of as *raſh* a madneſs, and as *huge* an imprudence, as that of the *Quaker*, who reſolved to go from *London* to *Rome* to *confute* and *convert* the *Pope*. If thou *thinkeſt* him to be *Antichriſt*, let no man however *hear* thee *call* him ſo in his *own Territories* and *Dominions*: Learn more wit of that *Collier*, who *durſt* not bid a *Fig* for my *Lord Mayor*, till he had got beyond *Temple-Bar*, which is *out* of the *Limits* of his *Juriſdiction*. One of our Countrymen intending in his Travels to viſit *Rome*, was highly commended for his *rare parts* and *abilities* in *all manner of Learning* to his *Holineſs*; who was then by *birth* an *Engliſhman*: who, upon his *commendatory Letters*, the *more* to ſhew *honour* and *reſpect* due to the *merits* of the *Gentleman*, went *himſelf* in *perſon* to ſhew him the *Vatican*; where after many Diſcourſes, and the turning over of many Books, he took him aſide into one of the *Oriel* Windows, and conjured him to tell him *ingeniouſly* his

*thoughts*

*thoughts* of the *Pope*; aſſuring him with many deep *promiſes* and *proteſtations*, that he ſhould not be *prejudiced* by it in the *leaſt*; whereupon the *Gentleman freely* told him, *that he thought the Pope to be a great Wen, growing in the Nape of the Church's neck, which ſome fooliſh people miſtook to be the head of it.* This was a very *bold*, but withal a very *dangerous* ſolution of the Queſtion, notwithſtanding all *ingagements paſſed* for his *ſecurity*: ſince it is a *Maxim* amongſt all of the *Romiſh* perſwaſion,

*Nullam fidem tenendam eſſe cum Hæreticis.*

*That no Faith is to be kept with Hereticks.*

My laſt Advice in the point concerning Travelling into other Countries ſhall be this; be ſure before thou viſit *other* Nations and Kingdoms, to acquaint thy ſelf well, with the knowledge of *that* in which thou haſt been *born* and *bred*: for it will be a *great* ſhame, to be *inquiſitive*

*inquiſitive* into what is done *abroad* in *other* Countries, and to be *wholly* ignorant how things ſtand at *home* in thine own: for this were to do as the *Lamiæ*, who *carried their Eyes* ſhut up in a *Box*, when they were at *home*, and *put* them into their *Heads only*, when they went abroad.

XCVI. To conclude, be *uſeful* where thou doſt live, that thoſe who live *about*, *by*, and *with* thee, may both *want* and *wiſh* for thy *preſence* ſtill. Be *temperate* and *ſober* at thy *Meals* and *Compotations*; and *look* to thy *Mouth*, for *there* commonly *moſt* diſeaſes *enter*; and more *graves* are made with mens *teeth* than their *hands*, and the *Knife kills more* than the *Sword*. When thou art invited to an *extraordinary* entertainment, that thou mayeſt not be *tempted* to *exceed* the bounds of *temperance*, and *ſobriety*, *Carve* or *Diſcourſe*; he who *Carves* is *kind* to *two*, he that *Diſcourſes* is *kind* to *all*. *Scorn* no man's love, though he be of never ſo *mean* degree, that perſon deſerves to be *bitten* by that *Dog* whom he will not *ſtroak*, when

when he *kindly fawns* upon him. Much leſs make any one though never ſo much *below* thy ſelf, juſtly thy *Enemy*; remembring that *Fleas* can *bite* as well as *Lions*, and that *Bees* can ſting as well as *Serpents*. *Pitch* thy *Behaviour low*, thy *Projects high*: Be *humble* to thy *Superiours*, *gentle* to thine *Equals*, *affable* to thine *inferiours*, *courteous* to all. Be not *light* to follow *every* man's *opinion*; like a young *Spaniel*, that *queſts* at *every* Bird that riſes before him: *Etiam ab errore facilè diſcedere, levitatis eſt*, ſaith *Scaliger*, to *diſcede* over *eaſily*, even from an *Errour*, argues too much *levity*: yet would I not have thee *perverſly* obſtinate, in thy *own* courſes or opinions: it is the *Character* of a *Fool* to abhor *inſtruction*; *hard* Wax will never take any *impreſſion*, and *Wiſdom* will never commit *Burglary*, to break in upon thoſe who *lock* and *bolt* their doors *againſt* her; though a Man caſt an *empty Bottle* into the *Ocean*, yet if it be *cloſe corkt*, it will ſtill be but an *empty Bottle*. Amongſt all thoſe Treatiſes which may leave thee Wiſer than

they

they *found* thee, I commend to thy *frequent reading* the *Proverbs* of King *Solomon*, and his *Eccleſiaſtes* or the *Preacher*. Finally (my Son) *ſerve*, *love*, and *fear God*; to whoſe *Grace*, *Mercy*, and *Protection* I leave thee: And ſo farewel, until we meet in another *World*.

*FINIS.*